# THE JAPAN MAGAZINE

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## Contents for June, 1916


| | | |
|---|---|---|
| **HANROKU HEARING THE SPIRITS OF THE WOOD** | | **Frontispiece** |
| **OSAN AND HANSHICHI (A NOVEL)** | **Bakin** | **65** |
| **COMMERCIAL AND ECONOMIC PROGRESS OF FORMOSA** | **T. Sakurai** | **77** |
| **THE JAPANESE MIND** | **Dr. Nakajima** | **80** |
| **YOKOHAMA** | **D. Takashima** | **85** |
| **RAI SAN-YO** | **T. Yokoyama** | **91** |
| **JAPAN AND AMERICA** | **G. Kasai** | **95** |
| **TOSON** | **F. Yamazaki** | **98** |
| **ITABI STUPAH** | **N. Tsuda** | **103** |
| **JAPAN'S WARNING TO CHINA** | **Dr. Suyehiro** | **105** |
| **WOOD-CUT ENGRAVERS** | **B. Inouye** | **109** |
| **MASAKADO REBELLION** | **S. Tagami** | **112** |
| **THE TABIYA** | **S. Tsuchiya** | **115** |
| **AROUND THE HIBACHI: YEDO TALES** | **Onzan** | **117** |
| **CURRENT JAPANESE THOUGHT:** **Baron Shibusawa on the Alliance — The Japan Times — Japan and America — What Mankind is up against — Japan and the English Language — Japan and the Economic Conference of the Allies — China and Japan — Shakespeare in Japan** | **The Editor** | **120** |



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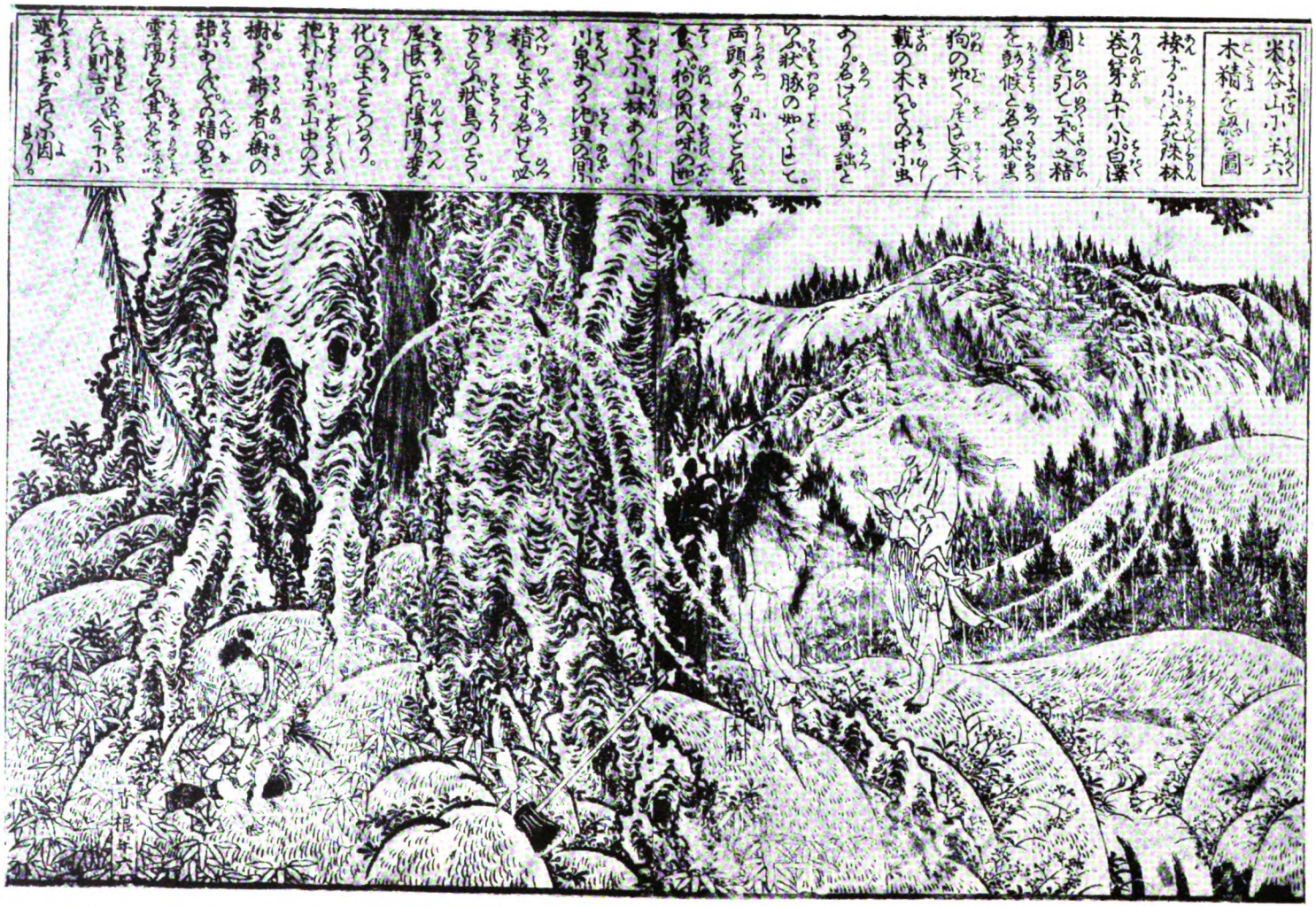


HANROKU HEARING THE SPIRITS OF THE WOOD

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THE JAPAN MAGAZINE

VOLUME EIGHT JUNE, 1916 NUMBER TWO

# OSAN AND HANSHICHI

## A NOVEL

By BAKIN

(TRANSLATION BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI.)

### I

### THE CAMPHOR TREE IN THE MOUNTAIN PASS

DURING the Yeisho era, that is between the years 1504 and 1520, tradition has it that there lived in the ancient capital at Nara a feudal lord, Tsuzui Junsho by name. An ancestor of his had been a Buddhist priest who later became a soldier, and attaining the rank of General, was at last created a peer on account of his exploits in the civil war between the North and the South, being given half the province of Yamato as a fief with numerous retainers of renown to share his wealth and prosperity.

Born in such affluent circumstances Junsho, the present head of the family, was addicted to extravagance. He was fond of entertaining his friends at ceremonial tea, then just coming into vogue, and he finally determined to erect a grand tea hall where the ceremony could be celebrated according to the height of fashion, something like the Kinkakuji, or Golden Palace, at Kitayama near Kyoto. Not satisfied with this he wanted to have constructed in the garden of his mansion imitations of the Kasuga shrine and the beautiful Mirror Pond; and to inaugurate the undertaking he summoned noted architects and gardeners from various parts of the country.

The Kinkakuji was, of course, the famous detached villa of Ashikaga Yoshimitsu, the third of the shoguns of that line, and built in the O-yei era, 1394-1427. It is a structure of palatial proportions with a pillar rising forty-two feet above the roof, surmounted by a bronze phoenix about two feet eight inches in diameter. The building is of three storeys, in the second of which is



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enshrined the Goddess of Mercy, with another image of Kwannon in the third storey. Junsho desired to have for himself a mansion just like this Golden Palace.

Now the ceiling of the second storey of the Golden Palace was panneled in boards of broad camphor wood, all from one great tree; and Junsho wanted the second storey of his new tea hall finished just the same; but the difficulty was to find such fine timber, and so the work was long delayed. Becoming extremely impatient over the obstacle Junsho one day summoned an important retainer of his and thus addressed him:

"It seems that camphor wood wide enough for the ceiling of my new hall is very scarce at present; but our province of Yamato is undulating like the ocean with mountains, and on every swell there is a dense forest. Surely some large trees could be found if search were to be made in the more remote hills and ravines where foresters seldom or never go. Can't you turn out an army of woodmen to scour these hills and see what they can find? Let them be off by tomorrow!"

Thereupon, Arimatsu Tenzen, who was an old retainer, replied and said: "The Yonedani pass in Sou-no-kami county, leading to the province of Iga, about midway up the slope has a huge camphor tree, the branches of which spread wide over the pathway toward the south. The big branch extending southeastward must be at least nine hundred feet in length, for beneath it the way is always so darkened as to perplex travelers. If your lorship deigns to fell this tree there would be, I am sure, enough timber for your purpose."

On hearing this Junsho was overjoyed and said:

"If the tree were growing in a south-western portion of the country like Kyushu, or in the north-east like Michinoku, I should not be able to obtain it; so I am indeed in luck to be able to find so suitable a piece of timber right here in our own province. Why didn't you tell me of this before? Go and have the tree cut down and brought here at once."

But another retainer by the name of Atsukura Tomoharu, whose mother had been wet-nurse to Junsho, made objection and said:

"In China as well as in Japan there are records in old books to the effect that people have met with mysteries in cutting down ancient trees, of which my lord, I presume, knows perfectly well. In such

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old trees there are wood-spirits that live, especially if the tree is over a thousand years old. To cut down such old trees is to incur the curse of the woodspirit. Accounts of such things are fairly numerous. In my opinion it is not the spirit of the tree that brings the curse, but heaven which punishes all such extravagance. That giant camphor of the Yonedani pass has escaped the woodman's axe for over a thousand years, not even submitting to the pruning hatchet to let the sun's rays pass through its dense foliage, in spite of the fears and complaints of travelers. Would it not be well, therefore, to abandon the idea of molesting such a tree, lest later troubles be worse than present ones?"

The countenance of Lord Junsho reddened as he listened, and at length he burst forth:

"Tomoharu, I shall not be instructed as to my duty by the likes of you. To be afraid, and a victim of delusion, over curses, and that sort of thing, is a folly of which only women are guilty. Is it not owing to the mercy of the lord of the province that any living thing in it is permitted to retain its life? And all those who appreciate the favor of being left alive, will wish to serve faithfully the authority that so favors them. But trees and grasses have no life in any real sense of the word. So don't mislead yourself and others by talking about such worthless things. Tomorrow I shall go to the mountain pass and shall myself conduct the operation of felling the camphor tree. Arimatsu Tenzen, you go now and order the woodmen to be ready to start at the proper time!"

So saying Junsho abruptly left the room, retiring to his private quarters; and then Atsukura departed with the rest, feeling that further advice would be useless.

Next day the young lord, accompanied by his retainers, started off early for the Yonedani pass, where they found Arimatsu already awaiting them with a large party of woodmen. Junsho alighted gaily from his horse, sat down and gazed aloft at the towering camphor tree. Its spacious branches shut out from him the sky; and he was astonished to find that the trunk measured more than thirty feet in circumference. He smiled with deep satisfaction and remarked:

"Things are always found when they are sufficiently sought for. Some people get what they search for and some don't: that depends on their personality and virtue. I wanted to erect a worthy tea hall, and heaven has smiled on me by

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providing this fine tree for its completion. This is due to my personal virtue. Let the tree be laid low at once!"

The older wood-cutters drew near the tree rather cautiously; then they looked at the lord and began timidly:

"We beg the liberty of addressing a few words to your lordship. Of course we do not refuse to obey the order which your lordship has been pleased to issue. But this camphor tree has from of old been worshiped as a god; and no woodman has ever dared to harm it. Even children gathering fallen leaves beneath its great shade have always been afraid to touch it. That is why you see a sacred rope of straw surrounding it, the *shimenawa*, with tufts of paper. To loiter in the vicinity is regarded by the people as sacreligious. Should you cut it down without good reason a curse would most certainly be incurred. There surely must be other camphor trees in this province no whit inferior to this one, if we but search for them. Grant us only a delay of one hundred days and we shall find one."

On hearing this, to him, senile parley Junsho laughed heartily and remarked:

"In China there is a story about Sōaidaiwo, the Great king of Sandals, according to which a fellow once deified a pair of sandals left by a traveler and found such a deity marvellously responsive to prayers. Only fools regard an old tree with superstition and worship it as a god; which imbecility tempts devils to take up their abode where brains should be. If you fellows do not do my bidding and do it quickly, I shall begin like this," and he forthwith drew his sword and severed the sacred rope surrounding the tree.

At the this woodmen grew frightened and began to carry out the order with despatch. They fastened several hempen ropes to the big branches so as to bring them down first; and then they ascended the branches and began to lay into the wood with their axes, when, wonderful to relate, at every stroke their axes rebounded and blood oozed from the cut they made in the bark, one or two places spurting blood into the face of the woodmen.

Amazement and terror seized the men; and seven of them fell dazed and paralyzed to the ground. The rest felt an unendurable oppression, as though some imponderable weight were pressing on them, and they, too, gave way and fell to the earth. The men who went up the tree to attack the branches fell headlong below and were instantly killed. With all his

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bravado, the young lord was deeply impressed and sat in dumb silence, thunderstruck. Then Atsukura went near to him and said:

"Yesterday I advised your lordship not to molest the tree, for I feared some such outcome as this. As you spurned my advice the innocent woodmen have been killed. But you know the old saying: It is never a mistake to correct a mistake; and so I hope you will consent to abandon the adventure even now."

Junsho said not a word but mounted his horse and set off for home. Just as he started he called Arimatsu to him and said:

"I am very sorry for the poor fellows, and have much sympathy for their wives and children. Supply conffins for the dead and medicine for the wounded and sick."

Then Junsho left for his home at Nara with his servants and retainers; and the woodmen hastily left the tree, carrying with them the dead and injured.

At that time there lived at Saho-no-sho a man named Akane Hanroku, who was a seller of firewood, whose ancestor was one time a retainer of Kusunoki Masakatsu, but after the master, Masakatsu, had been driven out of the Chihaya castle and went wandering here and there, Akane came to his relatives in the village of Saho-no-sho. The present Akane Hanroku was a son of the fifth generation of the family. Though enaged in so humble an occupation as that of a firewood seller, he had an ambition to become a knight, as his ancestor had been. The woman to whom he had been ten years married Tagashino by name, was the direct descendant of a knight, and she was in every way a model woman, fully acquainted with the ways of the world. She had one son, named Hanshichi, who was now just ten years old. The lad took after his father, being very handsome, gracious and intellectually bright.

It happened that young Hanroku was one of the men taken that day as a woodcutter to fell the big camphor tree at the Yonedani pass; and while he was standing under the branches of the tree, he was suddenly struck down by one of the men in the branches falling upon him, being hurled some distance to one side where he lay stunned among the dwarf bamboo unseen by the others, who were too frightened to recollect themselves; and so they had gone off leaving him there.

In that forsaken position the lad lay unconscious until far into the night, when a breeze arose and shook the dew drops from the trees into his face and he awoke or came to again. It is said that the dew from the big camphor tree got into his throat and restored his life.

The youth lifted himself to a sitting posture and began to wonder where he was; but as his consciousness gradually returned he began to realize what had happened and just where he was, and that he had been left behind by the party.

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"I am very lucky to have escaped," thought he. "What perils I have passed through!"

He slowly arose, but could hardly move a foot. It was a moonless night and pitchdark. He could hear nothing save the sound of mountain streams, a music to him particularly uncanny at such a time. The boy was standing erect and dumbfounded, when he could distinctly hear a voice, as if in conversation. Nothing could be seen, but of the reality of the voice he had no doubt. He fancied some of the woodmen must be still there, left behind, perhaps, like himself; and he wanted to call them, but something sealed his lips. The conversation went on; he could hear every word:

"What do you think?" said the voice. "Have you seen anything of my wonderful, power? It is nothing whatever to me that the lord of the province should come, even with an army of men."

And then another voice made answer and said:

"Don't be too confident. If there should come some one who knows the secret and should practice the esoteric art of *hikime* by pouring the juice of boiled seaweed on the roots and then cutting the tree, you would be driven inside the tree and then all your boasted confidence would come to naught."

(The secret art of *hikime* is that of shooting an arrow with a wooden head containing five holes, which produces a peculiar sound that exorcises or disables demons.)

The conversation continued; and the first voice said:

"I say, Miwasogi! Don't you think any such thing. Of course if by any chance such an unfortunate thing should happen I would have to be resigned to fate. If some one should find out the secret and attempt to cut me, I would still be able to bring curses on his head."

"Aha, how vindictive you are," said the second voice, with a laugh. "If you know that such might be your fate, why go on talking so maliciously?"

After that there was silence for a space. And Hanroku began to recall tha tthere was a cryptomeria tree over a thousand years old in the Miwa mountains of Yamato; and he was quite sure that the name "Miwasogi," which he had just heard, was no other than "Miwasugi," the ancient name for cryptomeria; and he at once concluded that the spirit of the ancient cryptomeria had come to visit the ancient camphor tree to see how it was faring. To him this seemed something to have learned, to be sure.

In that lonely spot Hanroku waited until dawn, and then he descended the mountain. Contrary to his expectations he felt no bodily pain, nor even any degree of weariness, but walked with all his old-time spring and strength, at last arriving at his home in the village of Saho.

(*To be continued*)

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SAVAGI HALL

**FORMOSAN EXHIBITION**

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NEW TAIWAN BANK, TOKYO

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NEW GOVERNMENT BUILDING

OPENING DAY

SAVAGI HALL

**FORMOSAN EXHIBITION**

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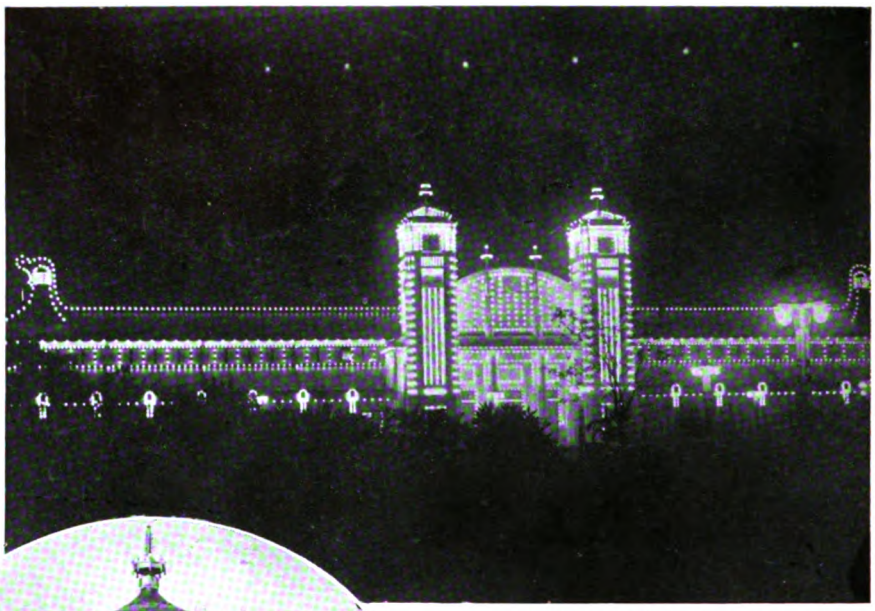

SOUTH SEAS HALL

MACHINERY HALL

**FORMOSAN EXHIBITION**

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# COMMERCIAL AND ECONOMIC PROGRESS OF FORMOSA

By T. SAKURAI

IT is now some twenty years since the island of Formosa passed under Japanese jurisdiction; and it is interesting to note the commercial and economic advancement the colony has made under its new rulers. The economic development of the island is especially one of the most remarkable features of its recent history. Owing to wealth of resources and the persistent policy of the Government-General in developing them the present industrial prosperity of the colony has been nothing short of marvellous. In a contribution on this subject written by Mr. Yagiu, then president of the Bank of Formosa, for the JAPAN MAGAZINE in October, 1912, he said:

"An unprejudiced survey of the facts here presented will undoubtedly show that Japan has, in a very substantial degree improved the condition of the inhabitants of the island and made the colony a respectable and progressive part of the empire. That this has been achieved while, at the same time, increasing the productive capacity of the colony, is the highest praise that can be bestowed on its administration."

It has certainly been a great advantage to the island as well as to the whole empire that the administrative policy of he Government in increasing the productive capacity of the colony so well deserves this appreciation. A great exhibition of the island's industrial progress was held at Taihoku this April in commemoration of its twenty years' history under Japanese régime. There one could see the wonderful and undoubted proofs of Formosa's progress.

The progress of the island in agriculture has been especially marked in recent years. Lying in tropical and subtropical zones the temperature is naturally high, which renders the island suitable to agriculture. Its products are as great in variety as in quantity. Without dwelling on the three principal products, rice, sugar and tea, there is an immense production of wheat, beans, sweet potatoes, peanuts, sesame, indigo, hemp, jute, rushes and tobacco. The development of tobacco cultivation under the Government Monopoly Bureau has shown marked improvement. Fruits also grow abundantly, especially loquats, persimmons, apricots, peaches, bananas and pineapples. In sericulture the colony has also made much development and promises a great future for the industry.

The output of rice in 1914 was over 18,000,000 bushels, of which more than 2 and half millions were exported to Japan proper, the value being some *yen*



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6,905,311. Owing to a fall in the price of rice in the home country the value exported this year has been about *yen* 8,788,330. Although the annual export of rice naturally fluctuates with fluctuations in crop and prices the transactions between the island and Japan proper are always increasing and almost all surplus production is exported to Japan.

The tea crop in 1914 was about 18,000,000 lbs, valued at *yen* 6,358,746, which represents nearly half the vlaue of the total exprts of the island, tea ranking first among the products of the colony. Although the climate is well suited to the cultivation of the tea plant, primitive methods of curing tea hitherto used have hindered the development of the industry; but in recent years improved methods have lent impetus to development of the industry, under encouragement of the Government.

Sugar cane grows abundantly in every part of Formosa, the southern portion of the province of Taichu being especially favorable to its production. Recently the cane has been grown even in paddy fields. For ten years now a steady improvement has been going on in the cultivation of sugar cane, the best Hawaiian plants having been introduced, while Government subsidies and other aids have helped considerably. The yield has increased year by year until now the annual output of cane is about 3,000,000,000 lbs.

Formosa is, of course, rich in mineral resources, the annual value from the mines in 1914 being *yen* 4,541,409, of which gold represented *yen* 1,828,033, or more than 40 per cent of the total. Next comes coal, and then copper, the former in 1614 reaching a value of *yen* 1,305,000, and is still far short of the demand on the island. There are also good prospects of further production of petroleum, as the oil zone is large and deposits abundant.

Among the most representative industries of the island in addition to those mentioned are such enterprises as paper-making, hats, vermicelli, porcelain and earthenware of various kinds, bamboo ware, saké brewing, rice polishing, hemp and indigo. Most of the tea is bought and prepared at Taitotei in the province of Taihoku; and the tea is of two kinds, Oolong and Panchong, the former going chiefly to America, while the latter finds its best markets in Java and the south sea islands. At the outbreak of the war the tea trade of Formosa suffered bitterly, and exports almost ceased, causing a crisis among those depending on drafts, shipments and insurance. The danger has graudally passed, however, especially through changes in the war situation and the aid of the Bank of Formosa and the efforts of the traders most interested. To this circumstance must be ascribed the small increase in exports during the last year.

The sugar industry has experienced marvellous development owing to improved methods of cultivation and refinement, new factories on an extensive scale having been established with all the latest machinery. The amount of sugar produced in 1914 was 251,279,219 kin, 1 kin equalling one and one-third lbs, the total value being *yen* 35,991,576, of which the value exported was 27,600,000 *yen*, an increase of *yen* 12,000,000 over the previous year.

The economic development of Formosa in recent years has been no less remarkable than its industrial progress. During the first half of the year 1914,

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with the outbreak of the war, the general conditions in the island, which up to that time had been very satisfactory, underwent some modification. There was a marked depression in commercial circles and a considerable diminution in the export of rice, owing chiefly to a decrease in prices in the home market, resulting in a heavy blow to the economic interests of Formosa. There was a consequent decrease in demand for capital with slackness in monetary circulation. Recently there has been a marked recovery, however, especially as accumulated exports have began to move again.

In the year 1914 the various banks in Formosa invested the following sums in various enterprises:

| | |
|---|---|
| Sugar ... ... ... ... ... ... | ¥82,570,000 |
| Rice ... ... ... ... ... ... | 39,620,000 |
| Tea ... ... ... ... ... ... | 5,460,000 |
| Camphor ... ... ... ... ... | 8,970,000 |
| Gold bullion ... ... ... ... | 11,470.000 |
| Total about ... ... ... ... | 148,000,000 |

Of this amount the Bank of Formosa held 133,000,000 *yen* in investments; while, for the Industrial Bank of Japan, investments to the value of *yen* 6,800,000 were handled by the Bank of Formosa. The increase of investments over the previous year was some *yen* 1,200,000. The note issue of the Bank of Formosa during the year 1914 was 14,200,000 *yen*, which was a decrease of *yen* 1,500,000 on the year before. The decrease was largely due to the falling off in rice exports.

The total trade of the island exports and imports for the year 1914 was *yen* 111,632,936, which was a decrease of *yen* 2,615,443 on the previous year. The year's exports showed a marked increase, while imports fell off considerably, as may be seen from the following table:

| Exports foreign 1914: | To Japan | Total | 1913 |
|---|---|---|---|
| ¥ | ¥ | ¥ | ¥ |
| 12,982,314 | 45,738,116 | 58,720,430 | 53,389,062 |
| **Imports foreign 1914:** | **From Japan** | **Total** | **1913** |
| 13,013,947 | 39,898,569 | 52,912,506 | 60,859,317 |

The increase in exports is due largely to an abnormal export of sugar, camphor and spirits, while the decrease in imports is on account of a general decrease in the cotton tissue industry, petroleum, opium and rice.

Formosa is very favorably situated for commerce with the coast of China opposite, and the islands of the south, as well as the Malay peninsula, and accordingly trade with these regions is gradually on the increase. The export of sugar to China, and cotton yarns and tissues to the south seas, as well as marine products, show a tendency to steady increase and the future is very promising for extended markets. In consequence the Bank of Formosa has been obliged to establish branches at several places in south China, as well as at Singapore, Sourabaja and Java. Formosan ports are becoming increasingly used as places of transfer for goods in transtit to China, as Chinese harbors do not accommodate large ships. The increase in steam cummunication between Japan and Formosa as well as the regular services between these points are contributing to the importance of the island as a medium of trade.

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| **Imports foreign 1914:** | **From Japan** | **Total** | **1913** |
| 13,013,947 | 39,898,569 | 52,912,506 | 60,859,317 |

The increase in exports is due largely to an abnormal export of sugar, camphor and spirits, while the decrease in imports is on account of a general decrease in the cotton tissue industry, petroleum, opium and rice.

Formosa is very favorably situated for commerce with the coast of China opposite, and the islands of the south, as well as the Malay peninsula, and accordingly trade with these regions is gradually on the increase. The export of sugar to China, and cotton yarns and tissues to the south seas, as well as marine products, show a tendency to steady increase and the future is very promising for extended markets. In consequence the Bank of Formosa has been obliged to establish branches at several places in south China, as well as at Singapore, Sourabaja and Java. Formosan ports are becoming increasingly used as places of transfer for goods in transtit to China, as Chinese harbors do not accommodate large ships. The increase in steam cummunication between Japan and Formosa as well as the regular services between these points are contributing to the importance of the island as a medium of trade.

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# THE JAPANESE MIND

By PROFESSOR R. NAKAJIMA

(THE IMPERIAL UNIVERSITY, TOKYO)

WHILE the principles of logic have created established methods of thinking in all civilized countries, and human reason is supposed to be always and everywhere the same, it is nevertheless impossible for the mind of man to be quite independent of the influences and prejudices of the *melieu*, so that the processes of thought may be somewhat different in different lands. Of course established scientific methods must be recognized as binding universally. It is not enough for a nation to boast of wide reading and good memory. Yet no matter how cosmopolitan science may be, scientific method will be more or less colored by national characteristics.

Modern Japanese thought is charged with four great elements, which any consideration of the Japanese mind must take carefully into account. There is the native, the Chinese, the Indian and the Occidental element. The influence and significance of these on the Japanese mind may best be appraised by making a brief study of Japanese thought during the Tokugawa era, when the mixture began to include all the elements in a more blended form. The Japanese mind during that era was for the most part under the spell of Confucian ethics and philosophy. The influence of Buddhism was indeed considerable, but to my mind the mental processes of Japan have been far more affected by Confucianism.

One distinctive feature which such influence has left on our race is that the Japanese mind is always either active or positive or both, but never passive or negative. Like a sponge it takes in what comes, so far as seems agreeable. It quickly assimilated Confucianism, Buddhism and occidentalism in turn; and in assimilating these influences and systems of thought Japan has not only adopted them but adapted, or Japanized them, as well.

A further feature of the Japanese mind is its anti-pessimistic aspect. In spite of the melancholy trend of Buddhist thought, which has cast a cloud over Japanese thought, the native mind is essentially optimistic in nature, the pessimistic side of Buddhism never having taken deep root. The average Japanese is not moved by any fatalistic notions. Ours has been for ages a progressive and improving rather than a despairing race. The tendency of the Japanese mind is to regard science and learning as chiefly useful for the present life, and with no bearing on the future life. This is no doubt the result of Confucianism.

When a Japanese has once said his say it is almost impossible to have him retract it. This may be due in some degree to the fact that the statements of great men were at first printed by unmovable block types, so that once the die was cast it could not be changed; but



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at any rate it is a fact that Japanese scholars have rarely retracted principles once openly avowed. So if a Japanese is expected to change his mind he should not be compelled to declare himself prematurely. His principle is never to assert any save his mature thought. In old Japan a man who retracted his principles or statements was not respected; he could command to confidence. He was indeed regarded as turn-coat and dispised.

The scholars of old Japan never considered the writing of books as a profession; they produced books as a duty for the instruction of mankind. The idea of making money by such means never entered their heads. The very suggestion would have seemed to them as essentially mean and low.

With the scholar of old Japan everything was moral or not; learning they esteemed as moral science; and all other studies they thought cheap and inferior. The main object of learning was to obtain self-mastery; to know how to rule oneself. The regulation of individual life and the home was treated as a form of statecraft which every man should master. Nor can one fail to see the wisdom of this, when the part a good home plays in human life is carefully considered. It is the home that makes or breaks a man; and the character of the home depends on that of the parents. Surely this aspect of the influence of Confucianism on Japanese thought is of paramount importance.

Of course there were defects, as there are in every system. The scholars of old Japan had little or no conception of the historial and evolutionary side of things. Historical investigation was hardly possible in the old days; and Japanese philosophy savored little of logic. This was due in some degree to the absence of logic in the Confucian system. Consequently thought was often crude and rather inaccurate. With the advent of western science and a logical system of thought a new and admirable influence has been at work on the Japanese mind, creating respect for truth, and love of real knowledge.

Western thought has benefited the Japanese mind much in another and very important way, too: it has taught us the meaning of true criticism. In old Japan criticism was merely a hostile attack on writings and opinions; nothing was considered carefully and impartially on its merits. It was either wholly approved or disapproved; and the critic judged all by his own narrow standard and scant ideas. He had little regard for intrinsic worth. Even in Europe, of course, scientific criticism is comparatively a new thing. Scientific criticism is having a marked effect on the advance of learning in Japan. But it has an uphill fight; for long habits of dogmatic assertion and intuitive assumption are difficult to break off.

Formerly Japanese books were written in Chinese; and the understanding of them was limited to very few; but in recent years modes of writing have been more popularized and almost any one who has gone to school can understand what is written. Fortunately the Japanese mind is freer in many ways than the mind of the west where religious bigotry and persecution have restricted modes of thought to certain grooves and ruts. The Japanese mind has never been deprived of a free exercise of thought in this way. Japan has, however, had some pressure from quasi-religious notions, to work against, especially in respect to the differing schools of Confucianism. But at present the Japanese mind is perfectly free. Books and magazines are within the reach of all; and literature has become popular.

The Japanese mind formerly had an undesirable habit of attributing every great thought uttered by western minds to oriental sages originally, a habit due no doubt to a disposition to hold western thinkers in contempt or to regard them as incapable of any great original thought. But truth must be considered impartially on its merits and without regard to the source or origin. Truth is something that can be discovered but never created or invented. It is little use to go on saying that the best of Bergson's philosophy is but a repetition of Heraclitus, who said the same thing 2,000 years before; for whatever of truth there may have been in the teaching of Heraclitus,

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Bergson's explanation of it is far more clear and rational. In the same way in Japan when any great teacher insists on certain truth, it is futile to assert that he is only repeating what was said by Laotze or Changtze.

In the Japan of to-day when one listens to opinions or assertions one never knows whether they are of the mind that utters them or derived from some one else; for our teachers seem not disposed to give other men credit for what has probably been borrowed by the speaker. This habit of not giving chapter and verse for statements made is a great detriment to the advance of scholarship and learning.

Another habit of the Japanese mind to be deplored is that of selecting some great master like Eucken or Bergson and creating immense interest in him by praising him to heaven for a year or so, and then suddenly dropping him as if of no further account. We are also suffering from the habit of too much specializing; so that the man who takes up law, does not want to know anything outside that subject; while the man interested in economics is interested in nothing else. This narrow ideal of education does not produce scholars and real men of the world.

It is little use for the Japanese mind to boast unless it can show that it has added something worth while to the existing system of thought and truth already in possession of mankind; or at least show how what is already known can be more successfully applied and used than it has been in the past. To be always engaged in merely shuffling and sorting occidental opinions is futile indeed. The Japanese mind should endeavor to avoid its natural tendency to pedantry.

The Japanese mind has on the whole been more disposed to honor the foreign than the native scholar; we quote the native scholar only to depreciate his opinion, which is rather a want of chivalry. In America, for instance, the very reverse is the case; for there native scholars and authorities are referred to with respect and as taking a first place. It is not a bad example to emulate.

It will be a difficult task for the Japanese mind, while imbibing all that is worth having in western minds, to preserve at the same time the best that has been produced by its own. Japan should hold to her old conception of all true learning as essentially moral; that every question has a moral import that should be considered. Every question has a social and national bearing that must never be ignored. The State must always be considered in relation to all questions. The Japanese mind should cling to its old optimism and regard all good as progressive. Life should not be regarded as an evil but a glorious opportunity. We should cultivate a habit of considering matters historically and critically, and be suspicious of dogmatism and mere intutition. It is not enough to view things synthetically; they must also be considered analytically. Above all, the Japanese mind should have greater respect and use for logic; and should have greater confidence in investigation and experiment. In short the old ways of the Japanese mind are not adequate; they must be largely supplemented by western ways worthy of imitation. In this way alone can the efficiency and independence of learning be attained.

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1. YOKOHAMA 2. CUSTOMS HOUSE 3. YOKOHAMA PIER

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1. TEMPLE OF FUDO, NOGEYAMA 2. THE BUND 3. A YOKOHAMA STREET

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# YOKOHAMA

By D. TAKASHIMA

AT the beginning of the Meiji era what is now known as the large and flourishing city of Yokohama was but a tiny fishing village on the marshy beach near Kanagawa. When the Tokugawa government concluded the first treaties with western powers, opening Japan to foreign trade and intercourse, only Nagasaki, Hakodate and Kanagawa were designated as open ports. At that time the French Minister had already taken up his residence at Kanagawa and the British and American consuls were lodged in old temples. A certain number of foreign merchants had also taken up residence in the place. But as Kanagawa was near the Tokaido, or main highway, between Tokyo and Kyoto, it was thought that perhaps the proximity of foreigners to the route of the great *daimyo* processions might gender foreign complications, as actually did happen in one notable case, namely that of Richardson; and the Government authorities deemed it safer to have the foreign settlement at the village of Yokohama, then, as has been said, a small fishing village at the northern end of Kanagawa.

Those visiting the fine city that has risen along the once marshy shores of Yokohama could now hardly imagine the change that has taken place. From the spacious and imposing water front of today along to the end of the village at Honmoku there stretched in the old days nothing but reeds and sea shells with a few scattered huts, the latter numbering about one hundred in all. With the year 1859 a great change set in. The foreign colony was much disappointed on learning that its members were to be deposited in the small fishing village. They naturally wanted to remain at Kanagawa which was nearer Yedo, the Shogun's capital. The British representative, Sir Rutherford Alcock, and the American representative, Mr. Townsend Harris offered protest against the change. Mr. Harris, being the *doyen* of the diplomatic corps, voiced the sentiments of the foreigners in the following protest:

1. The text of the treaty specifically designates Kanagawa and not Yokohama as the place where foreigners shall reside.

2. Kanagawa is an important town on the main highway, while Yokohama is an insignificant fishing hamlet.

3. Kanagawa, being on the main route between the two capitals, along which the *daimyo* processions pass, it is an unfriendly act to banish the foreign colony from there.

4. It has been argued that even Kanagawa is but a small town, but the defect can be remedied by extending it northwards towards Yedo.

5. Kanagawa lacks a good harbor, it is true, but the difficulty can be obviated by reclamation of land.

The *Bakufu* authorities regarded the foreign objections as reasonable and well taken, and were on the point of deferring



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to them when Mizuno, lord of Chikugo, interfered and insisted on the original decision, advocating Yokohama as the proper place for the foreign settlement. Having succeeded in inducing the authorities to agree with him, the following reply was despatched to the foreign community:

1. Though Yokohama is not mentioned in the treaty as the place where foreigners are to reside, it is at the north boundry of Kanagawa and therefore a part of the district.

2. Yokohama, being in the vicinity of Kamakura and Enoshima, the famous pleasure resorts, will become an important town between Yedo and these watering places, so that no inconvenience need be anticipated regarding it as a place of residence.

3. If foreigners are allowed to reside in Kanagawa there is danger that there may be collisions between them and the obstinate *samurai* constantly passing through that town.

4. While Kanagawa is convenient as a resting place for travelers on their way to Yedo, it is not fitted for commerce and trade owing to the high coast line.

5. For such suppose Yokohama is far more suitable, as a good harbor can be made there.

The foreigners were not disposed to agree to the decision of the authorities; for, being unacquainted with Japanese manners and customs, they fancied they could, if allowed to live in Kanagawa, open direct trade with the *daimyo* who often passed through there. Every *daimyo*, however, had his own agents and would refuse to have anything to do with strangers he happened to meet on a journey. There was no doubt good reason for the authorities to desire to have the foreign settlement as far removed as possible from the route of the *daimyo* processions, for the consequences of any clash between them and the doughty *samurai* would lead to very unpleasant complications. The foreigners nevertheless doubted the motives of the Government and persisted in their protest. Instead of wasting time in arguing with the foreignerst he authorities devised means to attract them to Yokohama by improving the latter as a place of settlement and increasing its population. It was Mizuno who first suggested the plan, and the government fell in with it. It was then that the Yokohama of to-day was born.

At the order of the Government many of the leading merchants of Yedo, opened offices in Yokohama or removed there, and those doing business under Government auspices were ordered to engage in reclaiming land in the village. There were originally three villages, Yokohama, Ota and Tobe, with swamps and streams surrounding them; and these in a short time were transformed into one new town. Most of the provision shops were soon found to be in Yokohama; and those who resided in Kanagawa at length found themselves obliged to go across to Yokohama by ferry if they desired to deal at the best shops; and it was not long until all foreigners were glad to remove to Yokohama as the most convenient center for trade, forgetting all about the protest sent to the authorities.

The first foreign building established in Yokohama, ever since known as Number 1, was that of a British firm dealing in raw silk, oil, copper and seaweeds. Number 2 was also a British building, dealing in silk. Next appeared an American building also trading in silk. These three were the first foreign merchants to

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appear in Yokohama, the beginnings of the large and flourishing foreign merchant population that one sees there to-day. Of course it was easy to see that Yokohama was a far better site for a foreign trading port than Kanagawa; and soon all foreigners began to settle there. All this time the diplomats were continuing to insist on Kanagawa as the best place for foreigners; but at last the foreign merchants in Yokohama began to advocate their town as the best site for trade.

Just about this time Ii Kamon, the staunchest advocate in favor of opening the country to foreigners, was assassinated and a spirit of bitter conservatism began to prevail, which was strongly opposed to foreigners. This led the foreigners to feel that it was better to be less aggressive and to assume an attitude of quietness, for if the *daimyo* became aroused to anti-foreign opinions there would be little opportunity of the foreign merchants being able to do business with them.

In December, 1860, the Dutch consul removed his office to Yokohama, which was a signal for the protest to be withdrawn; and in time the other consuls followed his example. The foreigners at once began to devise plans for a model settlement, while all the time the Government was secretly carrying out its own plans for the improvement of the town. There is no one who does not to-day admire the wisdom and foresight of Lord Mizuno in selecting Yokohama as the best site for a trade port.

Since that time the development of Yokohama has been steady and progressive. Honmachi and Nakacho were improved along modern lines in 1860; and the water front in 1869. Between 1857 and 1873 Yokohama was transformed from a village into a city. That part of the settlement beyond the river and north-east of the Yoshida bridge in the center of the city is known as Kwan-nai; while the portion south-west is called Kwan-gai. At the Yoshida bridge there stands a barrier gate, or *Kwan*, which used to serve as a defence in case of attack on the foreign settlement. Hence the terms, *kwangai*, or outside the gate; and *kwannai*, or inside the gate.

By the year 1867 the population of Yokohama had grown to about 20,800; and in 1897 it had increased to 187,400; and present it is a city of 440,000, representing 87,900 families. The commercial importance of the city has seen a development no less rapid than its population. The annual trade is now valued at 175,000,000 *yen* in imports, and 228,000,000 *yen* in exports. Yokohama was the first municipality in Japan to put in modern water works, and last year the system had to be enlarged to meet the wants of the fast-increasing population. The gas plant of Yokohama is a municipal enterprise, but electric undertakings are private. There is a fine tramway system also under private auspices. The annual revenue of the municipality is about 2,550,000 *yen*. The city has 30 primary schools with 40,000 pupils; and there are 12 kindergartens and 12 higher schools for girls, with two Middle Schools, two institutions for the blind and deaf, one technical school and sixteen other schools of various kinds, many of which are mission schools.

The construction of Yokohama harbor was first undertaken in 1886 under a British engineer then in the Department of Home Affairs, but the company entrusted with work became bankrupt and the progress of the work was much interrupted. The foreign expert died and the work came then under the direction of a Japanese expert named Ishiguro who completed the harbor at an expenditure of some 2,000,000 *yen*. It is interesting to note that 700,000 *yen* of this money was from an indemnity returned to Japan by the American Government, the indemnity having been paid in connection with the Bakan incident, when the troops of Choshu bombarded an American ship.

The foreigners of Yokohama reside for the most part on the bluff at Honcho, the number of families now being about 3,000 and the population about 8,200, with about 3,000 Chinese who live at numbers 120 to 160. The city has some fine hotels, such as the Grand Hotel, the Oriental Palace Hotel, the Club Hotel, the Hotel Genéve, Wright's Hotel, Clausen's Hotel, the Central Hotel and the Maple Hotel.

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Among the more interesting places of Yokohama may be mentioned the Daijingu shrine on the summit of Iseyama, the highest point in Yokohama. This shrine, formerly a small affair, was in 1869 promoted by the Governor to be the chief shrine of Yokohama, since when it has seen great prosperity. May 15th is the annual festival day. The hill commands a magnificent view of Yokohama and the beautiful bay with the mountains in the distance, while there are plum, cherry and maple trees in season.

In the city there are two shrines named Itsukushima, one on Motomachi and the other on Hagoromomachi, dedicated to the three daughters of Amaterasu-o-mikami, like the shrine of the same name in Aki. Formerly the shrines were dedicated to the Indian goddess Benten, but Shinto prevailing, they became more patriotic, Benten being removed to the Sotokuin temple. The shrine has been there since Yokohama was a small village and one time it had an altar to the god of the sea, to aid the fishermen. June 2nd is the patronal festival, that day having also been selected for the opening of Yokohama harbor in 1859.

The Kamon hill is at Tobé facing Iseyama, the official residence of the governor being situated there. On the hill stands a bronze statue of Ii Kamon-no-kami in the robes of an ancient Japanese official of the Tokugawa goverment, the man who led in opening the port to foreign trade. The hill has many beautiful double-blossom cherry trees and commands a superb view.

The Honmoku shrine at the place of the same name is dedicated to the ancestral divinity Amaterasu-o-mikami. In ancient times a wooden image of the god Juniten drifted ashore there and the people built a temple for it; hence the spot where the shrine now stand is known as Juniten. All this district is famous for its seabathing.

At Negishi is the famous horse-racing track, the finest in the Orient, the races taking place in May and October; but since the Government's prohibition of the *par-mutuel* the racing game has somewhat declined. However, prizes are given each year and the race-meetings are patronised by Imperial favor, the horses owned by the Imperial Household often taking first place.

Yokohama is so new that it lacks the historical relics and associations of most Japanese cities, even its few temples and shrines having assumed importance only in recent times. The center of amusements in Yokohama is Isesaki-cho, a place like Asakusa in Tokyo, being situated a little south of the Yoshida bridge. Its streets of music halls, theatres, moving pictures shows, restaurants and crowds are something to see, especially in summer. About six miles or less from Yokohama there is plum garden Sugita, the garden being on the premises of the Myohoji temple. There are as many as 36,000 trees which are very beautiful when in full bloom, and are visited by thousands of people from Tokyo and elsewhere.

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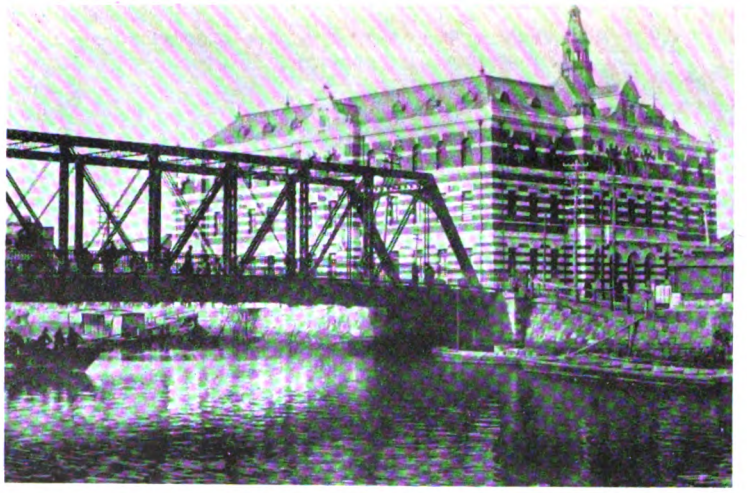
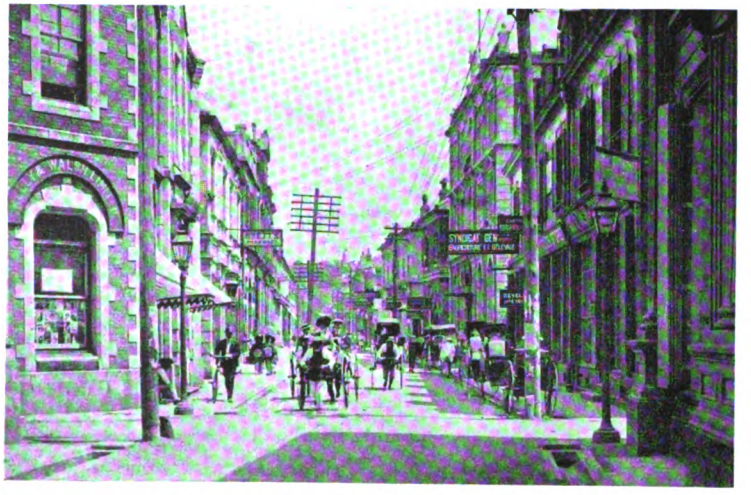


YOKOHAMA MUNICIPAL OFFICE

SAN-NO-TANI, NEGISHI



FOREIGN SETTLEMENT, YOKOHAMA

THEATRE STREET

**SCENES FROM YOKOHAMA**

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RAI SAN-YO

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# RAI SAN-YO

By T. YOKOYAMA

THE subject of this sketch first came into prominence as the author of the famous brochure entitled, "Nippon Gwaishi," a volume that had such an immense influence in turning the public mind against the evils of the shogunate and the feudal system in general, as well as inciting the nation toward a resolve for the restoration of the Imperial power.

Born in Osaka in the year 1780, Rai San-yo was the son of a man named Shunsui, who had raised himself from the humble position of a dyer's son to that of one of the leading classical scholars of the day. It is said that one day when Shunsui was a boy he visited the house of the headman of his village; and when he saw the haughty assumptions of the headman in taking the chief place in the room and despising those below him, he there and then resolved that as for himself he would some day be accounted much higher in the national class system than any mere village headman. From that time he devoted himself to study, and in a few years his fame as a scholar had become so well established that he was appointed instructor in Confucianism to Lord Asano of Aki. He went down to Hiroshima taking with him his little son, the future Rai San-yo.

It was early seen that the boy would follow in the steps of his father and become a man of knowledge and erudition. In early life he read the Taiheiki which showed how often the Imperial House had been imperiled by the overweening egoism of families like the Hojo and the Ashikaga; and this led him to write the Nihon Gwaishi. At the age of thirteen he was composing Chinese poems, and able to write remarkable letters to his father who was visiting the shogun's capital at Yedo. The Chinese poem came under the notice of Shibano Ritsuzan, the official Confucian scholar of the Shogun's Court, and he praised it highly, suggesting to Shunsui that his son was a genius. When Rai San-yo heard this he was filled with an absorbing ambition to persevere and develop his powers.

On reaching the age of 18 young San-yo came to Yedo and entered the school of a relative named Bito Nishu; but a year of the Shogun's capital was enough for him and he returned to Hiroshima looking more like a beggar than a scholar. Possibly he had too much



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of the poetic temperment to endure the petty restrictions of official life under the Bakufu. He lived in retirement at home for a while and then married, his wife being from the noted Misono-o family of the Asano clan, who felt herself above the family into which she had married and led Rai San-yo a rather unhappy life. Under the circumstances it was natural that, like Goethe, or Byron and Shelley, she should have fallen in love with another, a beautiful widow. To control his actions and habits Rai San-yo's parents interfered and tried to keep him confined to the house, which but stimulated him to deeper study of the classics. He did not hold out, however; and soon escaped and went to Osaka, being then 25 years old. There he stayed with a scholar named Suga Chazan and wrote several books, devoting spare time to helping the students of Chazan's private school.

By his 32nd year we find him in a house of his own in Kyoto, teaching a private school for a living. This was the period of his self-awakening, when he settled down to devote himself in earnest to achievement. His first wife having obtained a divorce, he now took another, under somewhat more romantic circumstances. First he intended to marry the daughter of a certain merchant with whom he had fallen in love, and the match was all arranged by a friend of his, a physician; but on the day appointed for the interview between the parents of the girl and Rai San-yo the father excused himself on the score of business and asked that another day be appointed for the meeting. But San-yo replied that, as marriage was the greatest business of life, no other could take precedence to it, and he refused to marry into a family that placed money matters before marriage. Then he surprised his friend, the physician, by pointing, during the conversation, to a pretty maidservant of the house, and asking if he might not marry her instead, much to the amazement of the whole household. The lass consented and they were made man and wife and lived happily ever afterwards.

From this time the name of San-yo became a synonym of scholarship and learning everywhere; and the Court nobles of Kyoto invited him to their mansions. He told them that he was a common rustic and unable to follow the etiquette of their homes, and that he could comply with their requests only on condition that he be allowed to appear in ordinary dress and be treated as a subject, to which the nobles readily consented.

In the year 1816, one day when he was in the middle of a lecture on Soshi, a famous theme in Chinese classics, he got word of his father's illness at Hiroshima, and he broke off the lecture at that moment and set out for his native town. He was two late to see his father alive, however; and it is said that never afterwards did he lecture on Soshi lest sad memories be revived. He mourned

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greatly over the death of his father, pondering and brooding over his early dissipations and the grief thus caused to his parents. He resolved to make what atonement he could by devoting himself more particularly to the care of his widowed mother; and in the year 1823 he took her with him to see the famous cherry blossoms at Mount Yoshino in Yamato. This fulfilled a long-cherished desire of hers and she was supremely delighted; and Rai San-yo assured her that the joy her satisfaction gave him was greater than he could experience by being appointed prime minister of the Imperial Court.

The loss of his father seems to have deeply affected the life of Rai Sanyo. He had masses said for the departed spirit; and he himself spent hours of meditation shut off from the world, following the spirit of Confucianism. Then he traveled in the island of Kyushu, where he wrote his famous description of the beautiful Yabakei valley, introducing it for the first time to the outside world. He stopped for two months at Nagasaki where he met a Dutch doctor who told him he had witnessed the defeat of Napoleon in Russia. Rai San-yo's poem in praise of the undaunted spirit of Napoleon was composed at this time. After a tour through Satsuma he returned to Hiroshima.

In the year 1830 Rai San-yo visited the famous Ginkakuji temple at Kyoto, with some of his pupils; but on the way he was suddenly taken with an affection of the chest which proved fatal. It was a sort of tubercular trouble, through which he lingered on for some three years, coughing and expectorating blood, but all this time he persisted in his work of authorship and finished the Nihon Seiki, one of his best books. One day he remarked to those about him that he knew his end was not far away, but he must go on and finish his work, lamenting that he could not live long enough to write all he intended. Thus he threw himself down before his writing table as usual. After composing a few sentences, he requested those about him to be quiet as he wished to rest a little. Laying his head on the table before him he closed his eyes and fell into his last long sleep. Thus at the age of fifty-three passed away the greatest scholar of his time. His body was laid to rest in the cemetery of Chorakuji temple in Kyoto, in the time of cherry blossoms.

Rai San-yo's contribution to the thought and life of the world is chiefly in the line of poetry and prose literature, in both of which he is regarded as a master. His chief work, the Nippon Gwaishi, is for the most part a presentation of the characters of illustrious heroes, something like Plutarch's lives, in which he severely criticised those who evinced disloyalty to the Imperial House, insisting on the utmost reverence for the Imperial Throne. The work consists of 27 volumes; and the first part is taken up with the heroes he hated, and the second with those of whom he approved. As an example of each he instanced Ashikaga Takauji and Uyesugi Kenshin. He carried the manuscript of the book about with him for years, continually revising and improving it, asking for the criticism of others.

Nor did he hesitate to criticise the Tokugawa family, though the shogun of that house was then in power; and it was probably for this reason that he did not publish the Nihon Gwaishi, though the publishers besought him to let them have it. At last he was induced to show the

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manuscript to Matsudaira Sadanobu, a senior official of the Shogun; and that distinguished personage, who already entertained great reverence for the Imperial House and had made many presents to the Emperor, profoundly admired the book and persuaded San-yo to let it go to the publishers; and thus the Nippon Gwaishi saw the light. All the clans took it up as a text-book; and young men everywhere were deeply taken with it, until the power of the shogunate over the public mind began to decline.

Some Japanese scholars abuse the Nippon Gwaishi as not being accurate history. This it never claimed to be, as its author was no historian, but a literary man, and most of all a poet. The Nihon Gwaishi is really a great prose poem on loyalty, and its patriotic fire is contageous. The purpose of the author was not to write history but to inspire the nation with true patriotism. That he never intended to write history is evident from the numbers of times he revised the numbers of soldiers ascribed to the armies of various heroes. As Mr. Tokutomi, the great editor of the *Kokumin* newspaper well said: "The Nippon Gwaishi is not the Constitutional History of Hallam, but the Hero Worship of Carlyle."

In the realm of poetry Rai San-yo has not won so great a name. His poetry displays no special feature worthy of mention, not even style. As Chinese poetry it is not perfect and as Japanese it is commonplace, but the thought is true to the spirit of Japan. It is worthy of remark, however, that the poems of Rai San-yo have managed to outlive their critics; they are read and recited even at the present day. The poems of Rai San-yo cover the common interests of daily life among the people; the rise in the price of rice, the manners and customs of the boatmen who took him across the ferry, the modes of travel in the poet's day, the emotions of a nation waking to new life, all are woven into the verse of this poet of old Japan. Thus his poetry is more perfect in content than in form. No one can read his verse on the occasion of his return to Hiroshima, or the trip with his mother to Mount Yoshino to see the cherry blossoms, or at home with his wife and children, without feeling their poetic appeal no less than their unusual grace and charm. If Tennyson may be taken as the representative poet of the latter half of 19th century England, Rai San-yo may be regarded as the poetic voice of Japan in the last days of the Shogunate. That his countrymen rank him among their immortals is a sufficient guarantee of his enduring fame.

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# JAPAN AND AMERICA

By G. KASAI

(AUTHOR OF "MASTERY OF THE PACIFIC, ETC. ETC.)

GERMAN atrocities in Belgium and the violation of neutral rights on the high seas by the warring nations seem to have led the American people into their present state of excitement over the question of preparedness. Preparation for the defence of its rights and integrity against foreign invasion is the inalienable right of a nation, and there is no reason why the United States should not increase her army and navy if she deems it essential to her safety. But when American jingoes and yellow journals use the name of Japan, brandishing her as an incitement for the increase of armaments, and poisoning the wells of national feeling towardly a friendly people, it must be regarded as a violation of honor and truth to be resented by the honest citizens of both nations.

It is evident that certain persons and their followers in the United States are at present doing all they can to create fear and suspicion of Japan. Notwithstanding that Japan has never acted in any aggressive or belligerent manner to give ground for such surmises, these detractors of Japan keep up their campaign. Although our relations with the United States during the past ten years have not been wholly satisfactory, we have nevertheless remained friendly toward the American people. Our attitude has always been conciliatory and sincerely peaceful. In regard to the California question Japan has amicably endeavored to meet America more than half way; and she still trusts to the wisdom, reason and sense of justice characteristic of the American people to see that justice is done toward Japanese subjects in the United States.

We have likewise kept faith strictly as an ally of Great Britain, driving Germany out of the Far East and ridding the Pacific of enemy warships. Japan is engaged in an enormous effort to supply the Entente Powers with ammunition and other war supplies; and the faith reposed in her as the preserver of peace in the Far East has been justified. At any moment there may be disruption in China and foreign life and property threatened with destruction; but Japan stands ready to offer the necessary protection and restore tranquility.

Although, so far as Japan is concerned, the immigration question is at rest, certain American politicians are still busy with



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immigration bills at Washington, aimed chiefly at still further exclusion of Japanese subjects. Japan has faithfully adhered to the Gentleman's Agreement entered into in 1907, limiting the migration of Japanese nationals to the United States. During the last seven years the number of Japanese returning from the United States has greatly exceeded the number going to that country, and the Japanese population of American has in that time decreased by 4,408. Yet the politicians are still trying to impose a Chinese exclusion bill on the Japanese, while Japan's only desire is that her subjects in America shall receive the fair and equal treatment accorded all other aliens.

As to the Monroe Doctrine Japan has never shown the slighest desire to dishonor it or even make light of it, either by trying to obtain concessions in Mexico or anywhere else on the western hemisphere. Yet certain American papers have attempted to create a contrary impression by circulating false rumors with respect to Japanese ambitions in Mexico and Lower California.

Japan naturally expects that America will be disposed to recognize Japan's hegemony of the Far East. Japan naturally desires to be to Asia what America is to the North American Continent. Japan's supremacy in East Asia cannot be disputed, and as she is the only Asiatic nation capable of maintaining her entity she has a right to assume the rôle of leadership in the Orient. Since the Sino-Japanese war of 1895 Japan has had for her guiding policy the maintenance of China's integrity and the open door there for all nations. In adopting this policy Japan does not pretend to be moved by any particular spirit of benevolence or altruism; she knows the independence of China and the peace of the Far East are indispensible to the security of the Japanese empire. Japan harbors no ambition to control the sovereignty of China, but rather wishes to coöperate with China for her rehabilitation and to stem the tide of European aggression. Instead of attempting to monopolize Chinese markets Japan desires to join with America in developing the commercial resources of China.

All these things can be amicably settled by mutual understanding between the two peoples, and would long ago have been so settled, if Americans would try to understand Japan as earnestly and diligently as Japan tries to understand America. Instead of making any attempt to appreciate Japan's position, aims and aspirations the American jingoes are fostering fear and suspicion of her in order to create a passion for armamental extension.

One cannot study the armamental policy of Japan and the United States without seeing that America has been increasing her navy at a far more rapid rate than Japan has. During the war with Russia Japan stood fourth among the navies of the world while the United States stood fifth. Since then, although

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her territorial lines have greatly extended by the aquisition of Saghalien and Korea, her navy has remained almost stationary in development, while America has jumped in naval power from the fifth to the second rank. In the decade from 1906 to 1916 the United States spent on her navy no less than $1,288,403,099, but Japan only $379,408,324, which is four times less than the American naval outlay. At present the tonnage of the American navy is more than double that of Japan. And yet the jingoes are trying to make out the Japanese navy as a possible objective for American defence. Not only does the United States navy preponderate in tonnage but in the fighting force of individual units. The *Fuso*, Japan's most powerful unit, is far outranked by the *California* and her class, while the Japanese ships of this kind are still burning coal.

Not satisfied with having a navy twice the fighting strength of the Japanese navy, Washington is busy with preparations for a still more gigantic programme. The battle-cruiser is a type of ship invented by the Japanese after the war with Russia and was quickly taken up by Great Britain, Russia and Germany; and now it is being adopted by the United States, as the present European war has convinced the American naval authorities as to the correctness of the Japanese view. The superiority of the battle-cruiser was unmistakably displayed by Vice-Admiral Sturdee's action with the Invincible and Inflexible against the German fleet in the south seas. According to the present programmes of the two nations by the year 1921 the United States navy will be three and a half times more powerful than the navy of Japan. This in itself, to say nothing of the impossibility of Japan ever transporting an army to the American coast, should be enough to silence the jingoes and leave Japan in peace; but it seems not.

If it is clearly impossible for Japan ever to think of invading America, it is just as clear that America will never attempt the invasion of Japan, for Japan could not be conquered so long as a *samurai* remained alive, and such wholesale slaughter the American nation would never tolerate. Indeed war between Japan and the United States is unthinkable, unless Japan should be forced into it; and, therefore, is it not high time that the sane portion of the great American people should refuse longer to listen to the ravings of the jingo press and cease to regard Japan as a possible enemy?

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# TOSON

By F. YAMAZAKI

TOSON Shimazaki is now one of the leading writers of fiction in Japan. Starting out in life as a poet, like many another artist of the pen, he finally found himself a teller of prose tales, for which he found a wider circle of readers than for his refined and delicate verse. No matter under what mode his thought appears or takes form there is always the distinctive mark of inspiration that indicates genius.

Toson's outlook on life is that of the poet and the literary man; he writes with an close eye on nature. And all his thought; even when bordering on cynicism and complaint, is fired with poetic emotion touching the springs of human life. Toson sees beauty everywhere and in everything, even in the more repulsive things of life. He seems moved by a deep sympathy with all things. In the most unlikely places he discovers a diamond of great brilliance. The amours and emotions of the brute creation he finds as interesting as those of man. Even when he inclines to materialism, as he sometimes does, he never fails to be poetic.

There are few writers so widely read and so much admired as Toson. In Japan it is often the case that the works of an author are much read but there is no special interest in the man himself. This is not the case with Toson; his is a personality that the reader desires to come into closer contact with. In Toson there is no contradiction between the man and his books. His personality beams from every page; and it is a personality that one wants to approach. Even when his subject is ugly he handles it in a way that one cannot but admire and appreciate, which shows an unusual character. In fact he is able to draw out the inherent beauty in created things so that one beholds the beautiful reality rather than the crude covering that hides it. He is able to see the pure gold in the ore.

Toson is an assumed name, the real one being Haruki Shimazaki. The man was born in the mountains in the village of Kiso in the year 1872. These Shinano mountains are surely a fitting place for the birth of poets. As a youth he found his way to the capital and graduated from the Meiji Gakuin, a Christian Mission school. In 1893 Toson joined with Tokoku Kitamura, and Tenchi Hoshino In starting a literary periodical called the *Bungakukai*, for which Toson did much translation of western novels. For a time he was a teacher in the Meiji Girls' school; and in 1896 he went as instructor in the Tohoku College at Sendai, being then about 25 years of age. By this time he was beginning to be conscious of his call to literature. His first book, *Wakanashu*, was then published, being a collection of youthful poems, which left a deep impression on the minds of young men and women. After this followed other poems all of



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which served to make him more widely and favorably known, and recently these have been collected into one volume.

Toson's poetry had a distinction not known to the older national poets; it was charged with new thought under old forms. Hitherto attempts at new poetry had been discouraged because of the inevitable defects of change; but Toson won for the newer mode respect and admiration. His work is regarded as quite epochmaking in the history of Japanese verse.

In 1898 Toson went to live in the little town of Komuro in the province of Shinano where he might be in sight of the mountains of his infancy; and there he stayed until 1905 teaching English in a Middle School. During this time he wrote a number of novels. He was now interested in the hard side of life; he studied the lives of men and women of toil and noted their unhappy lot. Though teaching elementary courses he kept an eye on environment and learned a great deal about the lives of his pupils and their parents. As he himself has said: "I went as a teacher and returned a student." In Komuro he lodged at a house in Babaura behind Honmachi along the highway leading to the northern provinces. On two sides ran streams from Mount Asama; and opposite to his window was a pawnship over which he looked across the mulberry fields. There he wrote his novels; and in winter he could hear the beams cracking under the frost as he wrote.

Among these volumes may be mentioned his "Water Colours," "The Old Maid," "Hakwai," "Straw Shoes," all picturing country life and emotion with a realism that is fascinating. Naturally these volumes are charged with local color; they smell of the province of Shinano. Scenes from the upper portions of the river Chikuma flash across the mind as one reads some of these tales.

After a time he wandered back to Tokyo and took up his abode in Asakusa, to write up the strange life of the folk that inhabit that region of sin and gaity. At this time he lost his wife, and even his children all died, and he was left alone. Three years ago Toson went to Paris, and he is still there observing French life under stress of war. Some say he went to escape from the loneliness that fell upon him after losing his family; others say his chief purpose was literary; probably there is a little of both reasons. To the Tokyo *Asahi* he sends short, crisp stories and articles from time to time. Tokyo friends have organized a Toson Club for the purpose of encouraging a study of his works.

One of his most interesting books, "The Old Master," was placed under prohibition by the authorities. It is largely the autobiography of a maid servant. The mistress of the house, a woman of great beauty, was married to an old husband, a millionaire of the mountains of Shinano. Disgusted with her feeble old partner and bored to death by the lonely life in the hills, she fell in love with a young dentist of the neighborhood; and the description of a kissing scene between the lovers caused the government to place its ban on the book. Of course the scene is quite insignificant and innocent compared with some French novels that find circulation in Japan. This has led to severe criticism of the police for their lack of literary knowledge, while pretending to judge what should and should not be given to the public.

Some indication of Toson's ideas on life may be inferred from the following passage from "The Old Master": "Men were not born to be specialists; but specialists, in many cases, they must be if they are to get a livelihood. Yet technical knowledge binds the brain and such activity the body. In literature we cannot express a comprehensive view by simply asking 'What is the content?' or 'What is the form?.' The question is a much larger one, and should not be limited by mere conventionality. Each is born a man, not a specialist. Literature should start from this point of view. Man has but little time to observe things as they are; it is even quite a rare thing to live, love or even die, naturally. Leisure is necessary if life is to have much meaning. Some writers are taken up with social questions, some with moral principles, some with religion and some with mere mania."

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Another passage from Toson says: "Man should always maintain a simple attitude of mind toward society. It was for this reason that ascetics and priests of old cut themselves off from life, feeling that life was too complicated for them to appreciate its true meaning; and so they retired to some lonely temple for meditation. This shows the difficulty of maintaining the simple life amid the complicated conditions of modern society."

Commenting in one place on Ibsen, Toson remarks: "Ibsen is said to be a skeptic, but it is remarkable that he continues such an attitude toward human life. He seems never to worry nor to abandon hope, and at the same time he never lets himself be hid under any form of meaningless life. He does not even become a lunatic like Neitschke or Maupassant; he is rather like Bjorkman who walked deep into the future leaving his tracks behind him on the snow. So has Ibsen in his great dramas left behind his mark on human life. Like a big building, when you feel you have come to the end, there is always another room or two to explore: so is Ibsen."

And Toson is in many ways just like Ibsen; he worries about life but he never gives up hope.

In Toson's volume called "The Water Colour Painter," he describes the life of an artist who returned from Europe after a year's absence. On the table lies a French cap; and he has a parrot and a Singapore rattan chair. Having carried many of his water colours to America he sold them for much money, which he spent traveling through Europe. He returns to his mountain village quite a Europeanized gentleman. Those who formerly despised him as a dauber now admire him and call him an artist of the brush. His family are all elated over his success. He erects a grand studio on a hill where he can enjoy the best scenery. But he discovers that his wife is in love with one she wanted to marry before meeting him, but could not on account of parental objections. The finding of a fatal letter reveals the secret. Instead of getting angry and taking revenge he writes to the lover and invites his friendship, offering him the spirit of the wife, while her body is to remain his. The artist and his sobbing wife take a walk in the moonlight and have a second honeymoon. The result is that the lover is ashamed and makes no answer and the wife too renews her allegiance to her husband; but he cannot trust her as before; his hope and love are gone. He now begins to take an interest in one of his lady pupils, who is staying with a missionary lady at Karuizawa. The artists wife sees danger in the acquaintance and discourages the visits of the pupil. People began to gossip about the relations between the painter and his young student. His wife seeks a divorce. He who forgave her once, now asks her to forgive him. A thunder storm comes up at night and the parrot is struck by lightening, the parrot which was the go-between between the artist and his lady pupil. The wife forgives her husband and they have a third honeymoon on a beautiful summer morning.

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JIKKAIZU PAINTING OF THE 12TH CENTURY, A STATE TREASURE OF THE RAIGOJI TEMPLE, SHOWING STUPAH

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1—3. ENLARGED PORTIONS OF ITABI STUPAH REPRESENTING THE AMIDA TRIAD 4. ITABI STUPAH, LEFT ONE WITH SANSCRIT LETTER REPRESENTING DAINICHI BUDDHISM, ONE ON RIGHT SHOWING AMIDA TRIAD 5. STUPAH WITH AMIDA TRIAD, MIDDLE ONE DATED 13TH CENTURY

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# ITABI STUPAH

By N. TSUDA

(Expert in the Tokyo Imperial Museum)

In the precints of old temples and in certain ancient cemeteries stone slabs or stupahs, called *itabi*, have been unearthed, which form interesting studies to those who love the recondite and the remote. The upper end of the slab is always pointed like a triangle, with two or three straight lines carved in. Under these lines are set in the date, with the image or name of Buddha, or some phrases from the Buddhist scriptures, the name of the deceased as well as various other inscriptions. The stupah usually measures from two to six feet in length and from six inches to a foot across, the lower end being pointed sufficiently to admit of being driven into the ground.

Apparently the *itabi* were erected as tombstones in memory of the dead, with evidently some bearing on the life hereafter, having, as they were supposed to have, some influence on the happiness of the departed. Most of these *itabi* belong to the 14th and 15th centuries. The oldest one found goes back to the 12th century. The custom of setting up a stupah at a grave has been practised, however, since the tenth century. According to the *Eigwa Monogatari*, stupahs of wood or stone were erected at the graves of the great Fujiwara family, the members of which died in the tenth century, the family being of the Imperial line on the female side. In a Buddhist painting known as the *Jikkaizu*, in possession of the Daigoji temple, such a stupah can be recognized; and the picture belongs to the 12th century. In that picture there are at least two different stupahs, one composed of five differently shaped stones, conical, semicircular, triangular, circular and square, in this order from the top downwards. Another is of wood with the above figures in outline, but the lowest square is enlongated. It is no doubt the case that the *itabi* is a form of the ancient wood stupah.

But what the origin and meaning of these *itabi* were is a question of absorbing interest. The five different figures represented, of course, earth air, five, water and ether, which had an occult significance. The predisposition to occultism was not peculiar to the East. Heraclitus, the ancient Greek philosopher, was something of an esotericist when he aduced his Greek fire as a type of the perpetual change of mundane phenomena, veiling the eternal and immutable law, or Logos. The law of man rests on the divine law, manifesting itself in fire. Thales, as well as other thinkers and poets among the Greeks, regarded water as the origin of all things.

And a similar idea is to be found among the ancient philosophers of India, as may be seen in the Unpanishads, where ether, or *akasa*, is said to have sprung from Brahma, and air, or *vagu*, from the ether; while fire, or *tejas*, was from the



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air, and water, or *apas*, from the fire; and finally earth, or *prthivi*, from the water. Thus was the material world created.

According to Buddhism squares and circles represent the world of reality; while a cone composed of half a circle and half a square represents the harmony of living things. Semicircles and half squares oppositely put together stand for inanimate things. Thus these five forms of the Gorin stupah signify all the laws of the universe. Though the fundamental idea of the Gorin stupah is a product of ancient Indian thought, it shows Chinese influence also, especially in shape. This may be inferred from the ancient Chinese notion of representing the earth by a square and heaven by a circle; and so Indian thought was thus expressed in Chinese form in the Gorin stupah. The form and significance of the Gorin stupah were explained in a former number of the JAPAN MAGAZINE.

The reason why the Gorin stupah was erected at tombs was to signify that the departed spirit was in the embrace of Dainichi Buddha. And the *itabi* we are discussing was a kind of stupah with something of the meaning of the Gorin stupah, but it had at the same time a special significance of its own as illustrating a peculiar phase of Buddhist influence on popular religious thought. The inscriptions and images on the *itabi* all show that those who set up the stupah, desired rebirth for the departed into a land of purity and bliss. The most beautiful of these *itabi* is carved with the Amida triad descending from the land of Holiness to receive the souls who are praying for the mercy of Amida. It must, however, have been very expensive in far off days to carve the three Buddhas in stone, and therefore the three Sanscrit letters representing the triune Buddha are carved instead. The letters are carved on a lotus pedestal with a canopy over them.

In some cases the traces of gold foil can be found along the lines of the carven letters, showing that originally they were gilded for decoration. Moreover, representations of flower vases, incense burners or candle stands are often found cut in front of the Sanscrit letters of the triad. These suggest the spirit of offering and sacrifice to Buddha, or to the Buddhist trinity. Some of the more simple *itabi* have carving of only the letter representing Amida. But the images on the *itabi* are by no means restricted to images of the Buddhist triad or of Amida; various other Buddhas and sometimes names of sutras are depicted.

Among the inscriptions found on *itabi* are two important phrases, one expressing the hope that the departed may be resurrected in the land of bliss and may understand the teaching of Buddha; and the other phrase ventures the hope that, as the stupah was erected during the lifetime of the one bearing it after death, the builder of it may surely find his way to the land of everlasting bliss. Thus it is seen that *itabi* were erected for the purpose of securing the happiness of the dead in the other world, and that the shape came from that suggested by the Gorin stupah which is emblematic of universal law and life. Thus the *itabi* stand for both faith and philosophy.

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# NO SEPARATE PEACE AND JAPAN'S WARNING TO CHINA

By Dr. S. SUYEHIRO

(IMPERIAL UNIVERSITY, KYOTO)

THE two subjects included under the above caption have occupied the public mind in Japan now for some time and threaten to become serious diplomatic problems. Interpellations were made with regard to them in the Imperial Diet and the attitude of the Government was thought quite unsatisfactory, to say the least. In fact both the Kokuminto and Seiyukai parties united in an attempt to impeach the cabinet for its alleged diplomatic failure, but the plan was interrupted by the serious turn of affairs in China.

Before dealing with Japan's agreement not to conclude a separate peace it is necessary to review the relations between the Anglo-Japanese Alliance and the Japan-German war, concerning which there prevails considerable doubt. The second article of the Anglo-Japanese Alliance binds each of the contracting parties to come of the assistance of the other in case of attack from a third party, the obligation extending only to attack from a foreign power, the attack being unprovoked; and the assistance is limited, so far as Japan is concerned, to the protection of British interests in Oriental waters and in India. Now Japan declared war on Germany, not because of her obligations arising out of the Alliance, but because, as the Imperial Declaration of War asserts, "German warships in Oriental waters oppress the trade of Great Britain and Japan." The peace of the Far East being thus threatened the two countries agreed to take the necessary steps for mutual protection, the declaration continues. Thus it is clear that Japan opened hostilities with Germany on her own account and of her own free will. The Foreign Minister, Baron Ishii, in replying to a question in the Imperial Diet on this point, contended that Japan declared war on Germany in accordance with the Anglo-Japanese Alliance, though he explained that it was not necessarily in accordance with either Article I or Article II, an explanation quite proper under the circumstances. It was in accordance with the *spirit* of the Alliance, and not because of any definite terms in it, that Japan entered the war. Of course there is no objection to taking the spirit of a treaty when its clauses are very vague, but that cannot be said of the clauses of the Anglo-Japanese Alliance. The stipulations of a treaty must be faithfully followed as they read, and not as any one likes to interpret



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them. But the stipulations in the treaty with Britain are in no way so vague that one is obliged to resort to imagination or fancy to interpret them. The explanation of Baron Ishii is, therefore, a characteristic excuse.

One thing is certain that if Japan did not open war with Germany in accordance with Article II she must have done so in accordance with Article I, in which case the conditions in Article II as to concluding a common peace cannot apply. In any case if the terms of the Alliance exclude both parties from the freedom of concluding a separate peace what need was there for Japan to acquiesce in the Declaration of the European Allies not to conclude such? Baron Ishii and Baron Kato and even Count Okuma made remarks to the effect that the Alliance binds Japan to conclude peace on the same terms as her ally and that therefore it was unnecessary for Japan to join in the Declaration as to no separate peace. Moreover, before the declaration was made by Japan, she had no understanding at all as to terms of peace with France and Russia, not even indirectly through her connection with Great Britain, as Baron Ishii contends. Consequently by joining in the Declaration not to conclude a separate peace Japan entered into new relations with France and Russia and thus undertook new responsibilities and duties, contrary to the contentions of Count Okuma and Baron Ishii. The Government's interpretation of Japan's participation in the Declaration is, therefore, fundamentally wrong.

Wether Japan's participation in the Declaration is advisable or not is altogether another question. The Opposition parties in Japan are wholly opposed to it as bringing no special benefit to Japan, a view with which I cannot agree. Since Japan entered on war with Germany it is her duty to do everything in her power to attain the object of that war. She must see that so strong a rival is excluded from the Far East and excluded permanently. To this end Japan must lend all the assistance in her way to the Allies, and so hasten the defeat of Germany. So far the progress of the Allies in that direction is anything but satisfactory. Gallipoli had to be evacuated, the troops in Mesopotamia are in straitened conditions, Montenegro has been compelled to disarm and the Allied troops seem to be confined to Salonika. If the allies are to conclude peace only after the enemy is driven out of occupied territory, the end seems distant. Greater determination and effort are essential if the object is to be attained.

At such a juncture Japan's attitude greatly affects Britain, France and Russia; and so Japan's announcement of her determination to share the fate of the Allies and not conclude a separate peace must prove a great stimulation to their cause. It will at the same time show the enemy a united front against which he may throw himself in vain. Japan might, through conclusion of a separate peace, obtain some personal profit, but it would not be enough to justify her in thus injuring the Allies. Of course it seems a pity to some of us that now, since Japan's war with Germany is practically over, she can not make peace, but that cannot be helped. It is, moreover, to be regretted that when Japan two years ago desired to join the London Declaration she was discouraged on the ground that the Anglo-Japanese Alliance covered all that she was entitled to; and now the request comes for her to join the decla-

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ration for no separate peace. This blow to her prestige is due to the clumsy diplomacy of our Foreign Office. There is no doubt that the surest way for Japan to achieve her object as to Germany is to keep in with the Allies; and her acquiscence in the declaration for no separate peace is in accordance with that policy.

The European Powers being too much occupied to pay any attention to affairs in the Far East, Japan is left master of the situation here and has on her hands complete responsibility for control of the situation in China. Thus the present Japanese cabinet is obliged to adopt a positive policy in that country whereas the previous cabinet followed a negative one. Though the policy of the present cabinet seems imposing on the surface, it is nevertheless inherently defective in that it can never become a permanent policy. The negotiations Japan opened with Pekin after the fall of Tsingtau may be regarded as a failure; and her warnings against restoration of the monarchy have been for the most part futile, as well as unwise. Japan and China are so closely related that any injury of that country must inevitably react unfavorably on Japan; they stand or fall together, so to speak. Japan has to contend for the integrity of China, come what may. China is too big and the interests of the interests of the various Powers in her are too complicated for Japan to adopt a positive policy in that country. A negative policy adapted to checking the extension of foreign aggression in China would be wiser for Japan. The indepedence of China should, therefore, be allowed with her internal affairs. This is the basal policy of the Anglo-Japanese Alliance, and arose out of the conditions involved in international law. Such a policy can not conflict with the real interests of Japan. It is clear that such a policy is inconsistent with warning that nation as to the form of Government it should adopt.

It is contended by some that the two countries are so closely related that violent changes of government cannot be permitted without some interference, especially when danger to nationals threatens. If this argument is allowed to pass then it would be quite proper for Japan to show sympathy with the southern rebels and approve the maintenance of republican government in China. But the idea of Japan upholding that form of government while maintaining the monarchical for herself, would react unfavorably, if not inimically, on public opinion in Japan. It may be the case that the people of China do not want Yuan Shikai as their ruler in any sense, but Japan has no way of proving that or of interfering with China's internal affairs. It is Japan's duty simply to recognize the "powers that be" in China for the time being. It is certainly unwise for Japan to adhere to any one form of government in China, or to one particular person as the head of the government. If Japan diverges from such a policy she will regret it.

As to what form of government the Chinese people are fitted, or not fitted, for it is difficult to say. To declare that they are not ready for a republican form of government is too dogmatic; even in America and France there are many persons too ignorant and undeveloped to appreciate the liberties of such a form of government. To say that the revolutionists in China show more political development than those they oppose, is

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also futile. In France the revolution was not accomplished without much blood and violence. Judgement must be left to the intellectual classess whose opinion is the safest criterion. It is a very general opinion among these that those who are crying out for a republican government in China are not the ones that really have the interests of the nation at heart. All the egotistic and ambitious youths who saw no chance for themselves to cut any figure under the Pekin government, are now arrayed against it. They fancy that with the inauguration of a new régime they would all be appointed to high positions and become the cynosure of all eyes. It is quite a mistake to regard China as yet awake politically.

It is not possible for Japan to create closer relations with China by favoring the revolutionists; nor can she do so by making demands threatening the independence of China. It was especially unwise to have joined with western Powers in warning China against restoration of the monarchy. That was a matter in which she could have gained by being independent. Japan should act according to what she regards her duty in China, without recourse to foreign advice or coöperation. Japan should have known that British policy in China is one of non-interference with internal affairs, while that of France and Russia is largely indifferent. After Japan was obliged to send a third warning to Pekin she had completely broken with the Allies on the China question. If she was content to be independent at last, why did not she choose to be so from the first? Then she would have saved her face.

Japan showed great firmness in presenting her demands on China, but when Britain and America showed their white teeth she hastily withdrew, betraying the fact she could not really act independently of these Powers; and thus China learned that Japan was in a fix, and not so powerful as she threatened. She ought to have seen that all subsequent warnings would be futile. Her attitude revealed a weak and servile diplomacy. Thus Japan has placed herself on record as opposed to China's change of government, while America and Britain are inactive and unlikely to be blamed by China. No wonder that China ignored the interference of Japan. Japan's a attitude has completely and forever estranged Yuan Shikai. There is now no hope for Japan in that country until Yuan is removed. He knows this and Japan knows it. If he is ultimately defeated and replaced, there will be some opportunity for closer relations between Japan and China; but not before. But if Yuan succeeds in pacifying his enemies and obtains the recognition of the Eurpean Powers where will Japan be? Whether Japan recognizes his government or not will give Yuan little concern. Indeed having given a third and independent warning to Yuan, Japan can now hardly recognize him without losing prestige. Having gone thus far Japan cannot withdraw. Thus she now hangs on the horns of a dilemma.

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# JAPANESE WOOD-CUT ENGRAVERS

By B. INOUYE

DURING the Tokugawa period the art of printing was not very well developed, metal types and plates being as yet unknown. All printing was done from wooden blocks; and the art of wooden type and cut engraving was highly developed.

The man who cut the wooden blocks was known as the *hangishi*, or block-cutter; and of these there were two kinds, the one who cut the wooden type for printing and the one who engraved the cuts for pictures. The former was called the *ji-bori* or type cutter; and the other the *ye-bori*, or picture cutter. The cutter or maker of wooden type had to be something of a scholar, for he could not do his work very successfully without being able to read and understand the meaning of the characters he was cutting. And this fact led to a marked difference in the personal characters of the cutters; for the maker of ideographs was always of higher class, often that of the samurai; while the maker of wood-cuts was more often of an inferior class, nothing better than a common laborer or carpenter.

In the old days these type-cutters lived usually in the hill districts of the city, like Ushigome, Yotsuya or Koishikawa, among the samurai, and were accordingly known as *yamanote-shokunin*, or hill-workmen; while the *e-bori*, or wood-cut makers, on the other hand, lived in the densely populated business quarters, like Nihonbashi, Kanda and Kyobashi, and were known as *shitamachi-shokunin*, or down-town workers. The former had a good reputation among all publishers and could always be depended on to fill orders at a given time, and they were reliable and honest in money matters as well; while on the contrary, the *ye-bori*, or wood-cut makers, had the name of being untrustworthy. But in point of skill the lower class exceeded the higher; for it is much easier to make letters well than to carve pictures well. Indeed there is room for the development of a great artist in the task of making wood-cuts.

And among the wood-cut makers there were not a few who revealed this artistic quality and character; they took up the chisel for love of the art rather than for the sake of money; they labored under inspiration rather than under hope of a living. When the painter Kuniyoshi made his noted *ukiyo-ye* picture of a beauty with long hair trailing over her shoulders, the hair being a marvel of skill, he wondered whether any wood-cut artist could be found of sufficient ability to carve it. The various *ye-bori* that viewed it looked discouraged; but one there was who felt the inspiration essential to such a task and understood it. The result was a wonderful achievement. The re-



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markable paintings of actors from the brush of Toyokuni were tasks which the wood-cut makers found to demand all their skill; but on one occasion when the *ye-bori* was finishing a wood-cut of a picture by Toyokuni he noticed that the face of the actor would look better by adding one line more, which he did; and when he explained what he had done to the great painter, the latter looked at the result and thanked the wood-cut maker for the improvement.

The wood-cut maker usually began his apprenticeship at the age of 12 or 13, and had put in ten years at it before he could be regarded as efficient. The first two years he spent in just taking in the situation, most of his activity being devoted to using his eyes and carrying wood-cuts to the publishers. The wood selected for the cuts was usually cherry, the board being one inch thick; and fifteen of these on the back of an apprentice was a nice little burden. This means that a would-be maker of cuts had to have a strong physique to begin with, for no invalid could have stood the physical labor involved.

The wood-cut maker pays first attention to the degree of energy possessed by his apprentices: that lacking, there is little hope of their going on. By the time the lad reaches the age of 15 he finds himself in charge of a work-table, a chisel and a piece of cherry wood on which to try his hand. He starts on making cuts for *joruri* books, the characters for which are very big round and easy to draw, but, being round, are more difficult to cut than the square ones, which any one can make.

This, of course, for the type-makers; but for the *ye-bori* apprentice the work to which he is set after the two or three years of probation, is that of carving the simple outline of a boy, or deepening the shallows on a block already partly done; and for a year of more he is confined to pictures of boys. While the type-cutter is allowed to attack difficult Chinese ideographs after a few years, the wood-cut maker has to keep at the body parts of a figure for a considerable time, and when he can do these well, he is allowed to proceed to heads and arms. Carving a face is regarded the most difficult of all. This the lad practices only in his finishing years. The patience which the apprentice reveals in sticking to bodies indicates the progress he will make when he is advanced to limbs and features, which he does not attempt before he is 18 or 19 years old.

To go on in this slow way on fifty sen a month and plenty of scolding for material reward proves a lad's mettle to the extreme. But if he passes the test he is regarded as the makings of a good wood-cut maker. If he proves very adept at carving faces his success is assured; for then he will probably specialize on faces and take orders for them only, while they who have proved themselves experts on body work, will confine their efforts to that kind of work. The carving of such things as woman's hair, hairpins and combs is regarded as a severe test to even the most skilful wood-cut maker, and also the lines of the nose and eyes. In carving the pictures of such masters of the brush as Toyokuni, Kunisada and Kuniyoshi the individual hairs are each separate creations, looking nevertheless as one mass, and only the most expert artists in wood-cut making can undertake to engrave them.

The tools used by the engraver are, of course, very simple, consisting of knives and small chisels and a wooden mallet.

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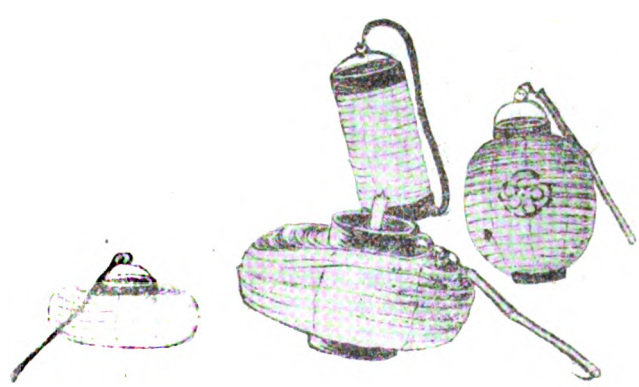
The engravings tools are as sharp as a razor and of the finest steel. The artist takes as much care of his tools as a painter of his brushes; and one who spoils a tool is put down as a dunce. The condition of an engraver's tools betrays his skill as an artist. Much care is taken in securing chisels of the right quality. Some engravers like *kozuka*, or stiletto, of an old sword, from which they make their chisels, as this is of fine steel.

After the engraver finishes his cut he strikes off a proof and submits it to painter. If the painter is satisfied, the engraver then goes on with the other blocks necessary for printing the various colors in the picture. In producing *nishiki-ye* work no less than 30 separate blocks and printings are sometimes necessary.

With the advent of western metal types in 1872 the work of the *ji-bori* at once became unnecessary and he disappeared. But the wood-cut engraver is still in demand; for printing from stone and copper is still in its infancy in Japan. Most of the *ji-bori* that happened to have the ability, took up the work of the wood engraver, following the line of least resistence, which had some effect on the business of the latter; and the publishers, who had their shops in the business quarter of the city, began to demand that all the engravers should live near them, which brought the *yamanote* men down among the *shitamachi* workers. The two soon amalgamated and the result has been an improvement, it is said.

When illustrated dailies started in Tokyo in 1875 the wood-cut engravers found a new and more lucrative occupation, which has gone on growing until their chief duties consisted in meeting the wants of the newspapers. The painters began to take a careful interest in the work of the engravers, inspecting minutely their work and insisting on ever greater accuracy and perfection, which accounts for the perfection of the engraver's art in the middle of the Meiji period. When art periodicals like the *Kokka* appeared, they had no difficulty in finding engravers to reporoduce the great national masterpieces of fine art. In furnishing wood-cuts for the daily press the picture is often divided into several parts, each of which is done by a different hand. For cheaper cuts the engraver gets about from 2 to 4 *yen* a block; but for the best cuts the price is quite high. Those engravers who work by the month get from 20 to 30 *yen*.

Wood-engraving after the western manner was introduced by one Shimazaki in the early part of the Meiji era; and since then Japanese students going abroad have made a closer study of the method and art, which has now witnessed great development in Japan, though still regarded as inferior to the skill shown in occidental countries. Western wood-cuts are, however, not admired by the Japanese, which, perhaps, accounts for the inferior development of the art here.



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# MASAKADO REBELLION

By S. TAGAMI

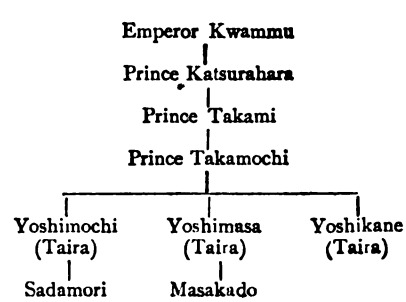
THERE have been those that have denied rebellion against the Imperial House ever having taken place in Japan, but such assertions are certainly not true to history. Ashikaga Takauji and Hojo Yoshitoki both rebelled against the Emperor. Their action, it is true, was due to collision between the Court nobles and the warrior class and not to any desire on the part of the rebel leaders to assume the Imperial purple or usurp Imperial rule. The crises resulting in their favor, the leaders at once set up an emperor from among the Imperial princes and never sought to take to themselves any Imperial authority. The succession being assured the leader in each case was content to become a shogun

There was one rebel in Japanese history, however, whose ambitions bordered dangerously on usurpation. This was Taira-no-Masakado, who raised a revolt in the Tengyo era. Though at first Masakado did not aspire to the Throne, but ouly to put down the tyranny of the Fujiwara family, he yet seemed forced to change his policy. His was a rebellion due to collision between the princes born of the Empress who was always a daughter of the Fujiwara family, and princes born of other consorts.

The Tengyo era extended from 938 to 946 A.D., the name of the Emperor being Shujaku, just about the middle of the Heian period when Japan had attained a high position in religion and art. Of course there is little reliable historical record of what happened more than a thousand years ago. Indeed there are only four or five brief documents pertaining to it, most of which make Masakado out to be quite a hero. He must indeed have been a personality of great power, for even centuries afterwards the common people were accustomed to refer to him as a superhuman monster.

The Emperor Kwammu had removed his capital from Nara to Kyoto in 782. He had a son named Katsurahara, who again had a son named Takami-ô. And a grandson named Takamochi. A son of Prince Takamachi was named Taira and became a commoner outside the Imperial line. It was thus the custom for princes of the third generation to become *shinin*, or subjects of the country. Recently we have seen a son of Prince Kitashirakawa being appointed Marquis Komatsu; and thus he becomes a subject of the Emperor and no longer of Imperial blood.

Now Takamochi had several sons, all of the Taira name, the eldest of whom, Yoshimochi (or Kunika), had a son called Sadamori; and Takami's second son was Yoshimasa, whose son was the famous Masakado who raised the rebellion. Masakado regarded himself as a prince of the Blood who had descended to the rank of a commoner; and this fact puts his rebellion in a different class from a rebellion incited by an ordinary subject of the empire. The genealogical tree stands thus:



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It will thus be seen that the Taira family was in truth descended from a prince of the Blood. Yoshimochi, usually known as Kunika, and Yoshimasa both became great generals and won fame in their campaigns against the savage aborigines of the time. Masakado, son of Yoshimasa, was recognized as a man of superior talent and valor even from his youth, being especially expert in horsemanship and archery. While still a youth he had gone up to the capital at Kyoto and served well under the influential Minister, Fujiwara Tadahira, hoping thereby to gratify his ambition to be appointed to some high office in the government.

At that time the influence of the Fujiwara family was supreme at the Imperial Court and all ministers were appointed from among members of that house. At this the other powerful families were offended. Even the Emperor at times objected to it, but the Fujiwara would have their way. The Emperor Uda attempted to offset the supremacy of the Fujiwara by appointing Sugawara Michizane, a member of another family to the office of *Udaijin*, one of the highest Ministers; but when the Emperor Daigo came to the Throne Sugawara Michizane was banished to Kyushu, as a result of the intrigues of the Fujiwara family. The Fujiwara were intensely jealous lest an Empress should some time be chosen from another house. Often when an Emperor ascended the Throne his youth necessitated regency in some degree, and this position was always seized by the Fujiwara family, their daughters being mothers of the reigning rulers. By this means Tokihira and his brother Nakahira became Prime Ministers; and in the reign of the Emperor Shujaku Tadahira Fujiwara was prime minister, under whom young Masakado served.

Masakado, when he thought he had won the confidence of his master as an efficient official, applied for the position of censor, but was rejected because he was not of the Fujiwara house. At this he was profoundly offended, and at once retired to his villa at Soma in the province of Shimosa, resolved to oppose the tyranny of the Fujiwara family. He was rather a spirited young man, and wont to quarrel even over women, as he did with the sons of Minamoto Mamoru, when their uncle, Kunika, attempted to punish Masakado, and the latter met them with a powerful force and killed not only the uncle but the three sons which was a brillant feat of arms for a young lord with only two counties under him.

To avenge this act the son of Kunika, named Sadamori, together with his uncle Yoshikane, who was Masakado's uncle too, raised an army to attack, but they were defeated and fled to Kyoto in confusion. Just about this time there was a quarrel between Prince Tokiyo of Musashi and Musashi Takeshiba, the former being assisted by Minamoto Tsunemoto, and Masakado acted as arbiter in the dispute between them, a banquet being held on the occasion. The soldiers of T keshiba, who guarded the banquet hall, did not know of the object of the banquet, and when the party of Minamoto Tsunemoto appeared, the guards attacked them, thinking they were still enemies of their master. Tsunemoto fled to Kyoto, and informed the Court that Okiyo and Masakado had rebelled. The Imperial Government sent a force to make investigations, and found that the true state of affairs was no more than a quarrel between provincial lords, and so nothing more was done. This shows that at that time Masakado had no intention of rebelling.

Then another affair arose to create complications. An official of Masakado's, named Kuroaki, of Hitachi, had plundered some official property for which he was attacked by the governor of the province, when he fled to Masakado for help. The latter, without investigating the true state of affairs, believed what his official had told him and came to his assistance, breaking into the governor's mansion and taking him prisoner, bringing him and his seals of office back with him. It was a very grave matter now; and when Okiyo was consulted he said to Masakado: "It is indeed a grave offence that you have committed in taking prisoner the governor of a province; and the only way you may escape condign punishment is to take the whole eastern provinces, if you can."

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So Masakado marched against the provinces of Kozuke and Shimotsuke and subdued them, driving away their governors. At this time Masakado consulted an oracle which assured him that if he went ahead even the Imperial Throne would be at his disposal; and after this he set to work to build himself a palace at Sashima in Shimosa, where he set up a government of his own with officers duly appointed, just like the government at Kyoto. The eight provinces of Kozuke, Shimotsuke, Kazusa, Shimosa, Musashi, Sagami, Hitachi and Awa were now under his sway.

At this time there happened another rebellion under one Fujiwara Sumitomo in Shikoku, who sent ruffians to burn the capital at Kyoto, the Court saving itself only by consenting to bestow high rank on Sumitomo, but he finally rejected the honor and grew only more violent. The weak point in the armour of the Fujiwara family was that although they were at the head of affairs, they were only Court nobles without any army for proper defence. The military power of the nation was in the hands of the military governors sent to rule over the various provinces, where they were prone to establish themselves as independent lords.

The Imperial Government sent Fujiwara Tadabumi against Masakado, and Ono Yoshifuru against Sumitomo. In the province of Shimotsuke there was a warrior named Fujiwara Hidesato, who came to visit Masakado pretending friendship; and at the feast spread by the latter the guest noticed that Masakado picked from the floor the grains of cooked rice that had fallen, which he took for a sign of weakness and altered his intention of joining his forces. This man approached Sadamori and the two agreed to fight against Masakado in order to avenge the death of Sadamori's father. They took up their position at Karasawa-yama and Masakado went up against them. He suffered defeat and fled to various provinces pursued by the enemy. The final engagement at last came on, when Masakado was hit in forehead by an arrow and fell never to rise. Thus on the 14th of February, 940, ended the rebellion of Masakado. On receiving the good news, Fujiwara Tadabumi, who was on his way north to meet the rebels, hastily returned to the capital from Suruga; and in time the other rebel, Sumitomo, was captured and died in prison.

About Masakado there are numerous traditions in Japanese history. It is said that, Achilles-like, he was invulnerable everywhere save in his temples, which secret was discovered by Hidesato who shot the arrow that killed him. Another tradition has it that the arrow was shot by the gods to punish a rebel against the Imperial House. The rebel's head was brought to Kyoto and exposed as a warning of the fate that should ever befall all such. Though Masakado was dead, the people still feared the dire influence of his unconquerable spirit; and so had this superstition grown that by the year 1356 he was apotheosized, and is even to this day worshipped as a god by Tokyo citizens at the famous Kanda Myojin. On the 15th day of September every year there is held a great festival at this shrine; and thus a man who was once hated and feared as a monster, is now worshipped and loved as a god: not because he was a rebel but because he was a hero, while those who defeated and slew him are regarded as still but mere men.

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# THE TABIYA

By S. TSUCHIYA

THE Japanese do not wear knitted socks like those worn in western countries, but a kind of foot mitten called *tabi*, made from a kind of canvas. These they wear from early childhood, to keep the feet warm in winter and to keep up their ideas of etiquette in dress. In old times *tabi* of leather were often worn, ladies preferring those of purple leather, but after the year 1683 this custom began to decline, chiefly on account of the expense involved, cotton then coming into vogue for its cheapness.

The colors most favored in *tabi* have been navy blue and white, the latter for full dress occasions, though in recent years other colors have shown a tendency to become fashionable, such as yellow, green and even red. The white are still regarded as the proper *tabi* for all occasions of importance.

Since the Japanese wear mostly *geta* instead of boots, the *tabi* have to be provided with divisions between the great toe and the other toes, so as to admit the thong of the *geta* and hold it on the foot. They are much shorter in the leg than socks, being scarcely as high as western laced boots; but they are made like a shoe and fasten from behind, down the heel, instead of from the instep like foreign shoes. Thus the foot is covered only from the ankle down. The *tabi* is fastened behind the ankle with a string or by metal fasteners, somewhat after the manner of western of overshoes, though in the latter case the fastening is, of course, over the instep. The metal fastenings are recent inventions, probably under occidental influence; and when the great actor, Danjuro, was acting the part of Oishi, one of the famous 47 *ronin*, he wore *tabi* with metal fastenings in a Nagoya theatre; and after the play was over, an old man entered the green room and reminded the actor that in the time of Oishi *tabi* were fastened on with strings; and the actor simply remarked that the old man was quite correct.

Although most of the better class of people in Japan consider *tabi* an essential part of dress for a lady and gentleman, there have been such persons as *geisha* who have appeared without them, chiefly to show the beauty of their feet, much in the same way as some western ladies feel it incumbenton them to display the beauty of their shoulders and breasts.

The constant demand for *tabi* renders the trade a good one, and dealers thrive everywhere. Sellers of *tabi* usually include other lines, such as towels, cotton underwear and shirts. The *tabiya*, or sock-maker's shop, is a frequent sight on every street. The shop usually has many apprentices all busy sewing the *tabi*, which are cut out by the master on a block where the material is spread, with its pattern on it, much after the manner of the old-fashioned boot-makers. The apprentice enters the shop at the age of 14 and has to serve about 7 years, when he is expected to set up for himself. Although most of the *tabi* are made of thin canvas; the better qualities are made of gassed cotton, and some of the wealthy classes have them made of silk, while in recent years *tabi* are being knitted of cotton or wool. The *tabi* are lined with light blue. Such colors as red or yellow are used mostly for children. Only servants of the lowest class wear other than



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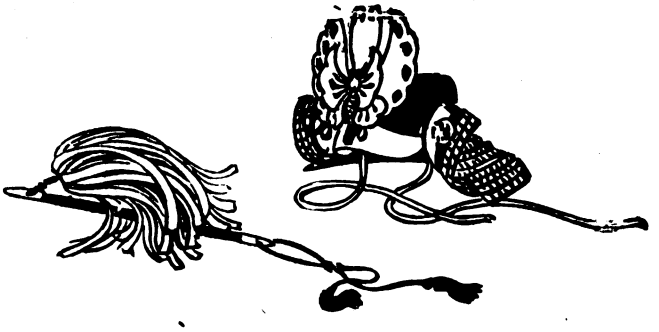
white *tabi* in the presence of quality. The soles of the *tabi* are made of a thicker material, intended to resist wear and tear.

The best *tabi* material is woven at Kasu and Gyoda north of Tokyo, while the best lining material comes from Owari and the best soles from Owari and Shinano. In recent years there has been a big turn-out of sole material from the Sugamo penitientiary in Tokyo. Some *tabi* now have a sole of rubber over the ordinary canvas sole, because often *tabi* are worn without sandals or *geta*, especially indoors. In any case the sole must be a good deal more durable than sole of a sock, which is never worn without boot or slipper.

The *tabi* fasteners are usually made of brass or silver or zinc, and the wealthier people often have their family crest on them. Children's *tabi* have two fasteners and adult's three. The *tabi* are numbered according to size, like foreign boots and shoes, and are purchased accordingly, the size being adapted to age in children, while every adult knows his own size. Four and one half *mon* is baby size; up to ten *mon* for adults. One requiring eleven *mon* is said to have feet big enough for a fool. A *tabi* of ten *mon* is about eight inches long, which shows how much shorter the average Japanese foot is compared with the western foot. Any one can buy a *tabi* pattern for the feet and cut out and make one's own *tabi*. All that is necessary is to have the material, a block and a proper cutting knife. Lasts are used for each size, on which the *tabi* are stretched after sewing, chiefly by beating. In sewing the *tabi* the toes are the most difficult, requiring much skill, and a certain degree of art is essential in shaping by hand the heel. Even the most expert hands cannot sew more than 30 heels in a day. Machine-made *tabi* are coming into use but those made by hand are yet most prized. Patched or darned *tabi* are dispised, especially by the Tokyo folk, who are said to cherish a careful spirit in regard to the matter. In this respect the *tabi*-makers themselves naturally set the best example. In the shop the *tabi* are usually kept inside out, and when a customer comes they are turned, beaten and handed to him. The young gentlemen of Japan are somewhat fastidious as to style in *tabi*, always taking care to see that the toes are well shaped and fit the feet well, just as some Europeans do in the cases of gloves. *Tabi* are quite cheap, ranging from 20 to 30 *sen* a pair for children and 30 to 40 *sen* for adults.



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# YEDO TALES

I

THERE once lived in old Yedo a man named Santaro. Early every morning he used to leave his house, and in the evening he returned late. No one ever saw him carry any particular tools with which to work, but as he always seemed to make a comfortable living his neighbors began to suspect him. They contended that a man who had no visible means of support must be a thief or pick-pocket or something of that order.

One evening Santaro leisurely arrived home as usual, and his landlord made a call on him and began to ask questions.

"Say, Mr. Santaro, I notice that you go out every day with a bag on your shoulder and return with the same, but you never seem to do any business. May I ask how you make a living?"

"Well," replied Santaro calmly, "my occupation is picking up what others drop or leave on the roads and streets. The things I pick up usually I can sell for something, and thus I manage to eke out a livelihood."

"Certainly it is an easy occupation that needs no investment," said the landlord," but do you really get enough to live on, in that way?"

"Of course I do," replied the man. "Don't you see what comfort I live in?"

The landlord seemed to be convinced, but in truth he had his doubts and determined in future to shadow the man.

On the following morning as Santaro left his house with his empty sack thrown over his shoulder, the landlord slipped out and followed him. The man kept on his way until he came to Shinmei in Shiba and from there he turned up Atago hill. Then he wheeled about and started for Kanda, thence to Shitaya and Asakusa. As, during all this journey, he



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apparently picked up nothing and did not even stop to eat anything, the landlord was put to it to follow him much less to understand him. The landlord had put cash in his pocket to buy luncheon with, but Santaro gave him such a fool's race that he could not get time to eat, and was finally exhausted. Evening came on and Santaro turned his steps homeward, the landlord glad to imitate him. As they drew near the man's home the landlord saw no use in attempting to shadow him further, and cut down a side street reaching his own house secretly. His wife saw that he was worn out; and he assured her that he was never so tired in all his life, having followed that fool of a tenant all the live-long day without ever getting a moment to eat, and learning nothing in the bargain. "I took my purse with me," he assured his wife, "and I followed the fellow all through Shiba, Kanda, Shitaya and Asakusa, until I am ready to drop," and then he put his hand in his bosom to feel for his purse, when, lo, it was gone. It was bad enough to have gone on a fool's errand, but to have lost his money in addition was hard to bear. He could not but blame the whole thing on Santaro. Just then there was knock at the door and Santaro appeared, saying he had just got back after his day's work.

"It is very fine weather to-day and many people must have been taking an outing, so I suppose you have found many things on this trip," said the landlord.

"No," complained Santaro; "this has been one of my most unfortunate days. I have actually tramped all over Yedo and found nothing.....Oh, well, yes I *did* pick up one trifle, an old purse with a few cash in it, which is all the day has brought me!"

II

Some one once asked a famous Yedo fencing master the following question:

"It often happens that when you meet one on the street and try to pass him, he turns the same side you do; and when you turn to the other side, he simultaneously does the same; and so you go on doing this several times until both have to stop. Now, under such circumstances what would you do?"

"Well," said the fencing master with a look of pride, "you have only to stand still and let the person avoid you in any direction he pleases. That is what my fencing rules teach."

"Ah," said the inquirer, "what an excellent idea? It never occurred to me to do that. How fortunate is one to be able to have the advantage of instruction from a fencing master, whose art is so superior to that of common folk."

On his way home the inquirer chanced to meet face to face a pedestrian coming in the opposite direction. So, applying the rule advised by the fencing master, he stood stockstill in the middle of the way, when the other man did exactly the same; and as neither would give way, the stranger inquired: "Ah, you are a

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pupil of Major Tomo, the famous fencing master, I see."

III

A religious man went to a certain temple to offer New Year's congratulations. The priest, knowing the man to be one of the most devoted adherents of the temple, extended him a warm welcome and every hospitality.

"A happy New Year to you, sir," said the holy man, at the same time ordering the boy to fetch saké to treat the guest. "I'm afraid I gave you considerable trouble in connection with the improvements I made in the main temple last year," continued the priest. "But this year I shall be happy, knowing that job is done; and to make matters still better, Mr. Kawataro's mother died and the temple received a considerable sum of money. Mr. Yatsuyaemon, too, whom I dare say you know, is suffering from overeating *mochi* at New Year's and if he dies it will mean a little more, as every little counts, you know. Oh, I say, how is your aged father? I hear he has not been very well lately."

"He has not been just himself since the beginning of the cold season," replied the guest meditatively. "He is very old now and suffers from his years, I suppose."

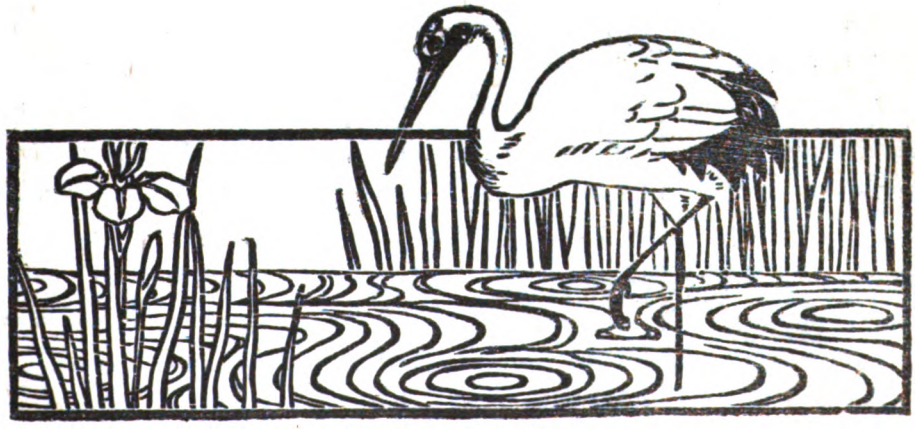
"You think he will pull through this time?" persisted the priest.

"Yes, I think so," said the guest, "as he seems on a fair way to recovery."

"You say he is actually about again," insisted the priest again.

"Yes, just about well. He was able to go round with his New Year's congratulations yesterday."

"Oh, indeed! Hai, hai, boy! I say! Boy! You need not bother about that saké! The guest seems to be in a hurry and probably wont wait! Do you hear?"



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# CURRENT JAPANESE THOUGHT

By THE EDITOR

**Baron Shibusawa on the Alliance**

In an interview some time ago Baron Shibusawa, one of the greatest men in modern Japan, expressed himself very frankly in regard to the Anglo-Japanese Alliance and Japan's relations with Britain generally. "I am quite sure," said Baron Shibusawa, "that if any revision of the Anglo-Japanese Alliance ever be thought necessary in order to bring it into conformity with changed conditions, the revision may be safely left in the hands of the authorities of both countries. But the present is not the time either to make changes or to raise discussions with regard to revision. This is a time for living up to contracts and undertakings and to demonstrate the moral tone of Japan. An obligation is something that must be fulfilled; it can in no way be evaded either by an individual or a nation. Japan is seeking no change, but simply trying to find a way to help her Ally. The suggestion that Japan might be seeking a change at this time is not only false, but it is particularly offensive to the element that I represent in Japan, as indeed it must be to all self-respecting people. Even if Japan had no further need of England there would be no question of 'cooling off' or of making friends with the enemies of Britain. Japan does not desert her friends because she happens to have nothing further to gain from them. We are not mercenaries!"

**The Japan Times**

In commenting on these words of Baron Shibusawa the *Japan Times* thinks they must bring satisfaction to every friend of the Alliance. There is no double meaning about them; and they are from the lips of a sound and seasoned leader of the commercial and financial world of Japan. Baron Shibusawa is to the commercial world of Japan what Count Okuma is to the political world, the Grand Old Man, whose character and opinions carry weight everywhere. Indeed no individual subject of the empire commands a more respectful hearing; and it may be safely said that he represents not only the opinion of the commercial and financial world of Japan but the majority of the people as well. Continuing the interview,



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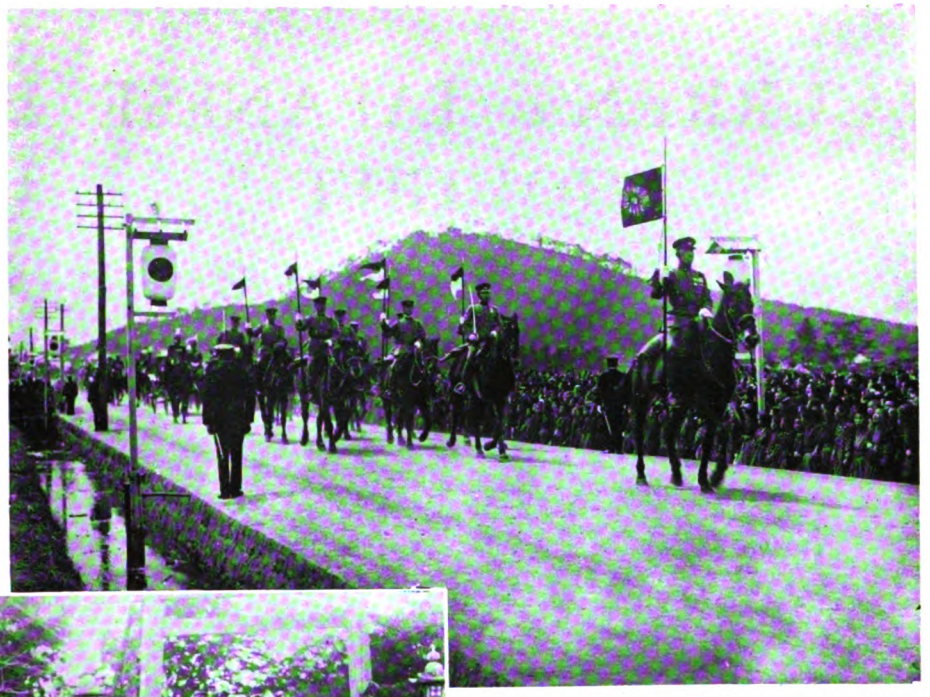
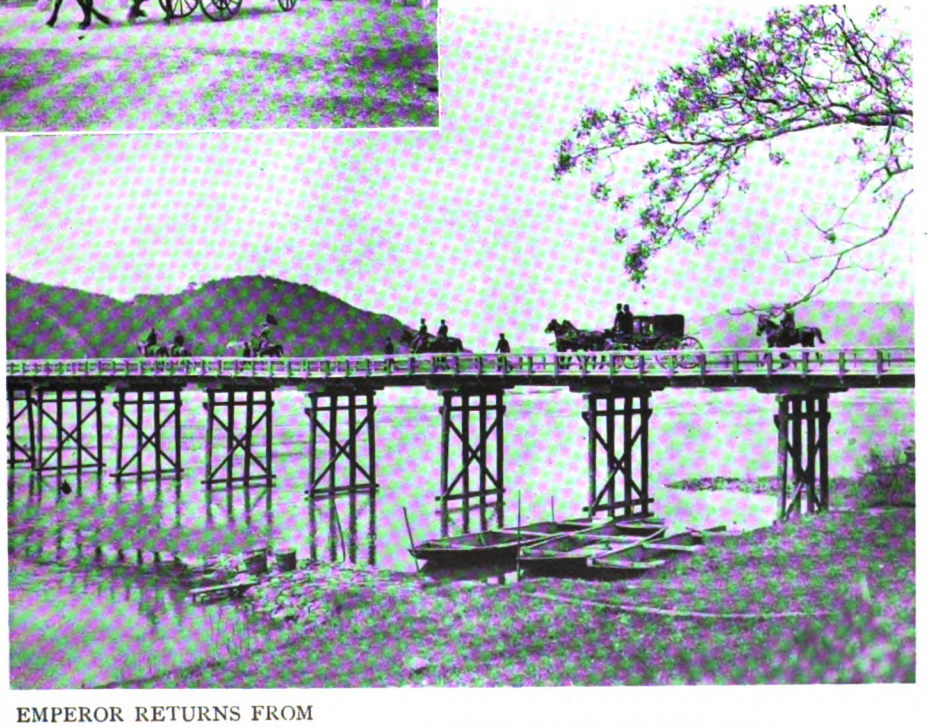


EMPEROR PROCEEDING TO WORSHIP
AT THE UNEBI MAUSOLEUM

EMPEROR RETURNS FROM
ATSUTA SHRIN



EMPRESS VISITS ARASHIYAMA

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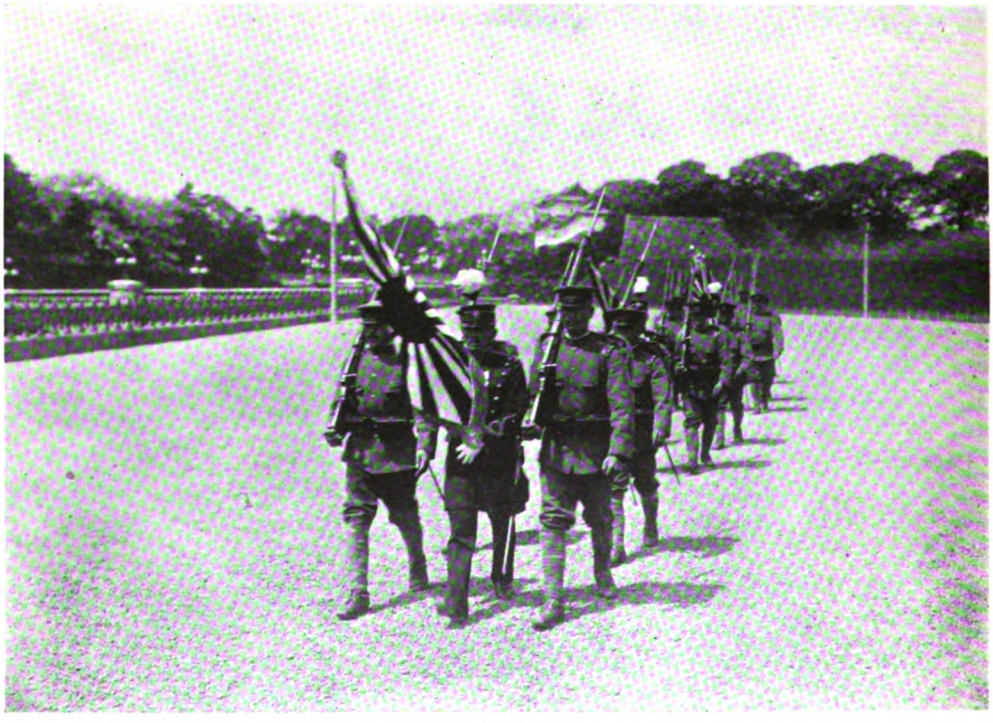
BUDDHA'S BIRTHDAY IN TOKYO



OFFICERS OF THE NEW ARMY DIVISIONS IN KOREA RECEIVE THEIR REGIMENTAL FLAGS FROM THE EMPEROR

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Baron Shibusawa said further: "Nations, like individuals, must be guided by moral principles; and whether there be need for an Alliance with Britain or not Japan must remain true to her friendship with that country. Britain was our friend when we were working our way uphill and when we stood most in need of a friend. This Japan must never forget. Japan is too proud of her traditions to allow any mercenary motive to influence her relations with Britain. She will sacrifice everything save honor for her friends. I do not agree with those who think there is no morality between nations. If no moral principles guide relations between nations the world will not be fit to live in. Without our friendship for Britain there will be no guarantee of peace; and for peace the two nations must stand or fall together."

**Japan and America**

The Osaka *Mainichi* and the Tokyo *Nichinichi* defend Japan against the charges brought by certain American newspapers that she is exercising too much pressure on China and making naval and military preparations that will affect national defence schemes in the United States. The *Nichinichi* thinks some Americans are not pleased to see the beginning of friendship between Japan and China, an assertion that most Americans will very promtly challenge, especially as the "beginning" does not seem as yet in sight. The paper further contends that Japan has never attempted to coerce China, and that in the negotiations last year Japan only did what any western Power would have done under similar circumstances. If Japan's advances in China are a menace to peace with America then England's progress in Africa must be taken as equally menacing to America. Japan has not the least desire for conflict with America, declares the *Mainichi;* she has all she can do to attend to her own affairs in the Far East and meet the obligations of the Anglo-Japanese Alliance; nor is she so inconsiderate of her own interests as to incur enormous expense and lose her trans-Pacific trade by quarreling with the United States. On the other hand, if there is any Power showing a menacing attitude on the Pacific it is America herself, says the paper. The United States has annexed Hawaii, taken Guam and the Philippines and thus so tightened the cordon around Japan that the latter naturally feels somewhat uneasy. As to China, America is as aggressive as any other Power in trying to secure exclusive interests there, and she should be the last country to criticise Japan's legitimate enterprise in East Asia. It must be presumed that these attempts in the American press to alienate China and Japan, as well as the United States, are due to the pro-German propaganda, concludes the paper.

**What Mankind is up Against**

In a small pamphlet recently published in Tokyo, Dr. Clay MacCauley, the veteran scholar and publicist, under the title, "The Hohenzollern Dynasty: its motive and Movement," gives a most illuminating account of the origin of the present struggle in Europe. As a former resident of Germany and one who has followed the course of German ambition for half a century, Dr. MacCauley is well equipped for a lucid and authoritative presentation of the subject; and his conclusions give food for profound thought. The author traces step by step the growth of Hohenzollern policy to a point where, bursting

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into a glow of egotism, it declares war is good and might is right, resolved to secure by brute force a predominant place on earth. Thus from a family mania the whole German people have been involved in a whirlwind of slaughter that will be their national undoing. Against this Hohenzollern imperialism that aims at dominating mankind, Dr. MacCauley believes the world should unite. It is the deadly foe of all that is dear to the ideals of the English-speaking people. Germany's deceitful diplomacy in peace, her violation of international law and the dictates of humany in war, as well as the fate that awaits the victims she conquers, compel all free nations to take precautions. America no less than others, must arouse herself to the danger that threatens and make herself ready to meet it, to defeat it and secure its destruction. In Hohenzollern imperialism is seen the foe of all freedom and humane progress; and against such an enemy all civilized peoples should take their stand.

**Japan and the English Language**

The failure of the Japanese educational authorities to maintain professors of English language and literature in the Imperial universities suggests that, although English is the chief foreign language in the national schools of Japan, it is consigned to an inferior position in the higher seats of learning. As the Department of English Language and Literature is one of the most important in all the great universities of the English-speaking world, the attitude in Japan will hardly be understood by the Anglo-Saxon people. Even in those British and American universities where no special stress is laid on French and German, professors to whom the language is a mother tongue, are always employed; and as to having British or American professors of French and German with assistants to whom these languages are a mother tongue, we presume the practice is for the most part unheard of in higher institutions. Japan's method is to have a Japanese professor of English with British and Americans as assistants or instructors. The necessity of employing an English or American scholar of high literary accomplishment to impart the art and spirit of English Literature is apparently not realized. The difficulty is, in Japan English is treated as a language rather than as a literature: a medium of thought and knowledge more than an art and a life. This purely mechanical and utilitarian attitude is, of course, a great loss to the young men of Japan. No institution of university standing can afford to treat the tongue of a great people as language only; the cream of language is literature; and literature is life. To regard English as a language merely is to remain isolated from the Anglo-Saxon spirit, which is hardly fair either to the language or its people. He that knows English only as a language knows not England. Language has a soul; and that soul is embodied in its literature, which requires a native master as its exponent and interpreter. To think that the Anglo-Saxon spirit and civilization can be known from a study of mere language is as absurd as to say that the spirit of Japan can be acquired from a study of Japanese anatomy. Until Japan is ready to adopt the moral and psychological, as well as the analytical, attitude toward English, there will always remain a wide gulf between her people and those of Anglo-Saxon blood and training, which is just the circumstance

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that the Anglo-Japanese Alliance is striving to obviate. This unawareness of the educational authorities with regard to the significance of English as a literature is a source of regret to the friends of Japan.

**Japan and the Economic Conference of The Allies**

The appointment of Baron Sakatani as head of Japan's delegation to the Economic Conference of the Allies to meet in Paris is welcomed in Japan as an indication of the nation's desire to be well represented on that important occasion. As a former Finance Minister of the Imperial Cabinet and for some years the popular and successful mayor of Tokyo, Baron Sakatani has shown his ability as an administrator and financier; and while he was Japan's financial representative in London he won the confidence Englishmen as an authoritative agent of his country. Though Japan has decided to join the conference which convenes in Paris, she is somewhat cautious as to binding herself unreservedly in regard to economic questions, though she is fully alive to the importance of working in coöperation with the Allies after as well as during the war.

**Japan and America**

The editor of the "Herald of Asia," a new Tokyo weekly, regards the Burnet Immigration Bill brought before the Washington Congress as offensive to Japan, and there can be no wonder that the Japanese Ambassador at Washington lodged a protest against it. Though there is no direct mention of Japan in the measure, it is regarded as placing a stigma on Japanese nationals which, says the "Herald of Asia," cannot but be galling to any self-respecting people. The bill provides that no alien ineligible to nationalization will be permitted to enter the United States, except those with whose government Washington has a special understanding or convention; which, of course, means Japan, as she is the only country with which America at present has such an understanding, namely the Gentleman's Agreement by which Japan undertakes to restrict the emigration of her laborers to the United States. Though the bill does not directly affect the *status quo*, the "Herald of Asia;" thinks the enactment of such a measure at a time when the Japanese Government is doing all in its power faithfully to fulfil the Gentleman's Agreement, will react against Japanese interests in the United States. The stipulation that aliens eligble to citizenship may be permitted to enter America without the education test is also regarded by the Japanese as a discrimination against them.

**China and Japan**

The *Jiji Shimpo*, the greatest of the Tokyo dailies, deprecates any tendency toward a change of Japanese policy in China, holding that Japan has a fixed policy toward that country, which involves the maintenance of China's integrity and the equality of opportunity for all nations within Chinese territory. It is to the interest of both Japan and China that peace should be restored there and order established as soon as possible. The paper contends that Japan will never deviate from this line of policy no matter what turn the Chinese situation may take. It is quite immaterial to Japan, says the *Jiji*, what form of government prevails in China, or who is at the head of it. Such subjects pertain to the internal affairs of China with which Japan has concern and

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with which she cannot interfere. The Chinese themselves should undertake the reorganization of their whole system of administration. Japan might in emergency be compelled to take measures for the protection of her nationals in China, but the hope is that such a move may not be necessary.

**Shakespeare in Japan**

Though officially little encouragement has been lent to an aesthetic study of English literature in Japan, there have always been individuals who have taken it up on their own account and made wonderful progress even without the assistance that they had a right to expect from authority. Notably one may point out the interest taken in Shakespeare, though, to be sure, it has been more of a dramatic than a literary interest. The celebration of the great Englishman's tercentenary in Japan recalls the fact that *Romeo and Juliet* was presented at the Ichimuraza, one of the oldest Yedo theatres, as early as the year 1810, but it was more of an adaptation than a translation of the play, the source whence it was obtained being now unknown. During the isolation of the country from the outside world from the year 1630 up to the arrival of Commodore Perry in 1853 there was, of course no direct contact with English literature, though there was some study of Shakespeare through Dutch translations. Indeed it is probably true that it was through these translations that the Japanese playwright learned the plot of *Romeo and Juliet* presented at the Ichimuraza. During the early part of the Meiji era the play of *Julius Ceasar* was the only one from Shakespeare that appeared on the Tokyo stage, though there was a play staged at Osaka composed from the *Merchant of Venice* as told in Lamb's Tales from Shakespeare. It is only in recent times that the Bard of Avon has been studied to any great extent in Japan, the most able translator being Dr. Tsubouchi of Waseda university, *Hamlet* proving a favourite among the theatre-goers of the capital.

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